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CHRONICLE

Reciprocity with Canada.—Events of the current week in Washington indicate that Canada, already a nation in everything but name, has taken another step toward actual sovereignty. Six distinguished ministers of the Canadian government have assembled in our national capital to negotiate a treaty of reciprocity with the United States. The gathering is unique as well as significant. While of course acting with the approval of the British imperial government, these Canadian statesmen have the status of representatives of an independent nation. Through their action, says the New York *Evening Mail*, the Dominion virtually exercises the diplomatic authority of a sovereign power, and it is a gratifying circumstance that the negotiations begun under such significant conditions give abundant promise of a satisfactory conclusion.

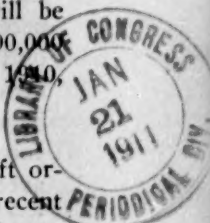
Our Greatest Warship.—The most powerful fighting ship in the American navy was launched on January 14 at the yards of the New York Shipbuilding Company, Camden, N. J. The principal dimensions of the great battleship are: length over all, 562 feet; beam over armor, 93 feet 2½ inches; draft, 28 feet 6 inches; displacement 26,000 tons. The contract calls for a speed of 20½ knots. When completed the Arkansas will have greater broadside gun power than any ship now afloat. She will mount twelve 12-inch guns in six protected turrets. A battery of twenty-one 5-inch rapid fire guns has been provided to meet torpedo boat attacks. It will take 1,030

men and 85 officers to man the new battleship when she takes to the seas. Each turret will be covered by twelve inches of armor, and the entire working of the guns will be done by electric motors. Electric ammunition hoists will supply the turrets, and there will be a complete telegraphic system throughout the ship. She will carry four hundred tons of fuel oil. The Arkansas will be fitted out for a flagship, and will probably cost \$10,000,000 when completed. The keel was laid in January, 1910, and she is now about 60 per cent. completed.

Commander Sims Reprimanded.—President Taft ordered that Commander W. S. Sims, who at a recent dinner given by the Lord Mayor of London to the American battleship fleet pledged American support to Great Britain, should be publicly reprimanded. The offending utterance in the naval officer's speech was this: "If the time ever comes when the British Empire is seriously menaced by an external enemy, it is my opinion that you may count upon every man, every dollar, every drop of blood of your kindred across the sea."

"His offense has been so conspicuous," said the President in his letter to Secretary Meyer directing the reprimand, "that the action of the department in reproving it should be equally so." Naval officers while abroad, the President declares, are under obligations not to do or say anything that will embarrass the United States.

The publication of the President's letter reprimanding Commander Sims will mark the extent of his punishment as such publication if the usual course is followed will meet the requirements of proper publicity.



New Head of Steel Trust.—James A. Farrell, who has been president of the United States Steel Products Company since its organization in 1903, has been named successor to William E. Corey as head of the United States Steel Corporation. The selection was made by the finance committee of the corporation and as it was unanimous the election of Mr. Farrell by the board of directors at its next regular meeting on January 24 will, it is said, be merely a formality. The new president has been connected with the manufacturing and commercial departments of the iron and steel industry for more than twenty-five years and has shown great business capacity as president of the Steel Products Company which has control of the export trade in steel.

Canada.—The Washington correspondent of the *Montreal Star* declares that the chief promoters of Reciprocity are the American newspapers who seek to get hold of the Canadian pulpwood forests, and that other matters are introduced merely as a blind. Many Chambers of Commerce from the Atlantic to the Pacific have protested against the making of any treaty before their views have been heard. Sir Wilfrid Laurier and the Cabinet received a deputation of manufacturers representing all parts of the Dominion which urged the dangers of reciprocity. It said, 1, The customs regulations of the two countries make it easier for American goods to enter Canada than for Canadian goods to enter the United States. Goods can be entered in Canada in almost every town of any importance: in the United States they can be entered at points, comparatively few, along the frontier. 2, It would turn back to the United States American capital invested in Canadian factories. 3, It would necessitate the increase in English preference proposed by the Farmers' deputation. 4, It would check development of trade within the Empire, the surest foundation of property since it cannot be destroyed in a moment by foreign legislation. 5, The farmers have no real grievance. They are getting 5 per cent. more for grain, 48 per cent. more for cattle and 35 per cent. more for dairy products than ten years ago. Sir Wilfrid promised to do nothing to disturb Canadian manufacturers, but expressed his hope that some measure of reciprocity could be found that would benefit everybody. The lumber men have protested against the removal of export duties. Mr. Borden fears that an unsatisfactory treaty may be pushed through by a party vote.—William Stewart, member of the firm contracting to build the Grand Trunk Pacific in British Columbia, not being allowed to import labor from Asia, has gone to Scotland for it. He hopes to get 5,000 men who will afterwards settle in the country.

Great Britain.—The colliery strikes in Wales are practically over, and work is also about to be resumed in the shipyards on the Clyde and the Tyne.—Wilfrid Hardy has been committed for trial at Chesterfield for shooting at the police.—Another German spy has been arrested. He was seen examining the works at Dover

with field-glasses and making sketches or notes. He turned out to be an ornithologist studying bird life, and Major Finch—an appropriate name—discharged him. But why was he studying birds on the Dover fortifications?—Arnold H. Mathew, famous as the Old Catholic Bishop of Great Britain, Ireland, the Isle of Man, the Channel Islands and Berwick-on-Tweed, etc., is being deserted by his followers. He had been using as his cathedral the chapel of a Congregationalist minister named Lambert whom he ordained, until Lambert transferred his chapel and his allegiance to the Established Church. The Dutch Jansenists, from whom Bishop Mathew received consecration, rebuked him for his irregular conduct in consecrating some time ago two discontented priests who wanted the episcopal character but did not want to leave the Catholic Church. The Bishop replied by declaring the "Western Orthodox Catholic Church in Great Britain and Ireland," apparently himself, autonomous. He renounces the Jansenist Archbishop of Utrecht because he finds "the small remnant of the ancient English Church still surviving in the Netherlands" i. e., the Dutch Jansenists, is in error on the following points: 1, It rejects the Council of Jerusalem of 1672, and consequently the Seven Sacraments. 2, It rejects the Invocation of Saints. 3, It uses a new and unauthorized liturgy. 4, It omits the Pope's name in that liturgy. 5, It has abandoned the daily Mass. 6, It has given up holy images, relics, etc. 7, It admits Protestants to communion, and allows Anglican ministers to celebrate their communion-service on its altars. "Quos Deus vult perdere dementat prius." But we trust Bishop Mathews' case is not hopeless. He has done well in cutting adrift from the Jansenists, and we pray that he may now return penitent to the Catholic Church.—Birmingham gun-makers complain of loss of trade due to the confiscation of their goods by British cruisers in the Persian Gulf. Nevertheless an official statement of the import of arms into Muscat, the distributing point for the Persian Gulf, values it for last year at £103,000. Belgium contributed 34 per cent. of the total; England 23 per cent., and 21 per cent. came from Germany. Hence a good many Birmingham guns must still be reaching the Afghan tribesmen to be used against British soldiers.—It seems certain that only two men were engaged against the police and soldiers in the "Battle of Stepney." The police deny that they attempted to smoke the men out, and give various explanations, more or less probable, of how the house caught fire.—Captain Weigall, Unionist candidate in the Horncastle (Lincolnshire) by-election, puts Tariff Reform in the background and proposes to make his contest on the constitutional question only. Tariff Reformers threaten to oppose him.—Ten election petitions have been filed, nearly all against Unionists.—Lloyds quotes 20 per cent. to insure against failure of the coronation to take place by June 20, the appointed day, and is doing considerable business. It quotes the same rate against another general election before January

1, 1912, and 5 per cent. against Lloyd George becoming prime minister within the same period.

Ireland.—A lecture delivered by Rev. Dr. Butler, O.C.C., for the benefit of the Dublin Conferences of St. Vincent de Paul, drew a significant statement from Mr. J. Redmond, M. P., who presided. The lecturer having described the Government's attempt to impose, as a condition to Emancipation, its Veto on the appointment of Bishops and other Catholic dignitaries and to make the priesthood its pensioners, show how priests and people rejected the proposals, insisted on Emancipation untrammelled by degrading conditions, and finally won it. Mr. Redmond pointed out that the wisdom of rejecting half measures, manifest in the struggle for religious freedom, was equally applicable to this present struggle for national freedom. The fact that O'Connell and the Catholic masses on that occasion took their politics not from Rome but from Ireland should assure their Protestant countrymen of the groundlessness of the "Rome Rule" bogey. Now as then the Irish people are absolutely devoted to the Holy See, more so perhaps than any race since Christianity was established, and will so remain; but the Parliament of Ireland will not accept political dictation from any place outside of it. The only revenge that Irish Catholics will take on Protestants for the wrongs of the past is to extend to them equally with themselves the rights and privileges of free men. —Sir Peter Bam, the South African statesman, who took a leading part in settling the Boer question and completing the South African Union, having taken up residence in Ulster with his Irish wife, is trying to arrange a conference between leading Irishmen of all parties similar to that which brought about autonomy in his own country. His assumption is that Home Rule is certain, and therefore that the most competent and influential Irishmen should get together to make it as useful and workable as possible. —The Government has instituted inquiries in the Irish Boards and the British Treasury as to Ireland's financial standing, its expenditure and revenues, past and present, its future needs and probable resources, so as to have ample material for framing the financial clauses of the Home Rule Bill. Ministers, as well as Irish members, recognize that the crux of the problem is finance. —Mr. Boland, M. P., shows in *The Irish Industrial Journal*, that Ireland's exports to the United States have risen from sixty thousand dollars in 1865, to two millions in 1880, and seventeen millions in 1909. Meanwhile the imports from the United States rose from six millions in 1865 to sixty-eight millions in 1880, but declined to twelve millions in 1909. Ireland now holds sixteenth place among the countries exporting goods to the United States.

France.—There is a shock for the promoters of Feminism in the fact that supposedly progressive France has rejected the claim of Mme. Curie to a seat in the

Institut de France. The five Academies which compose the Institut met in joint session and after an animated debate decided by a vote of 86 to 52 that the election of women was against the immutable tradition of the Institut, but it was declared at the same time that such action did not interfere with the individual action of the Academies themselves. The *Correspondant* alleges as a reason that Mme. Curie was a foreigner by birth, and became French by marrying M. Curie. She is now a widow. If she marries a foreigner she loses her nationality. Shall we make her sign a paper not to marry again or not to marry a foreigner? For she must remain French to keep her seat in the Institut. Moreover, M. Branly, who had something to do with the invention of wireless telegraphy antedates her; and although a gentleman always gives precedence to a lady, yet the Institut recognizes not the inventors but the inventions, and they are sexless. Now the only possible objection to Branly would be that he is a professor in the *Institut Catholique*, but no scientific man would object to him on that score.

According to the *Matin* one-fourth of the patients in the maternity hospitals of Paris are there in consequence of criminal operations. Thus the total of puerperal maladies is continually on the increase. In 1903 it was 1959; in 1908 it had leaped to 4142. This is independent of household cases, which are probably five times as great. According to G. Bertillon the minimum of criminal cases in Paris amounts to 50,000. This figure appears too small to the writer who reckons the number of births prevented at 70,000 a year. For the whole of France he rates it at 450,000 to 500,000 a year. One physician writes: "I don't care about the morality of it at all, but I know this that they are murdering the women, and physicians are guilty in not using plainer language to their patients, so as to let them know the danger."

The superstition about the wonderfully well-kept streets of Paris is on the point of being dissipated. Although \$3,000,000 are annually expended on them and 5,000 men are employed to keep them in order they have fallen into a chronic state of deplorable neglect. It is astonishing to hear one of the chief officials speaking of the "filthiness" of Paris; and yet the general budget of the city has gone up to what the Reporter of the Estimates regards as the limit, namely, \$77,250,000.

Demonstration in Metz.—An order of the police authorities in Metz forbidding a French Chauvinistic club to hold a meeting, the program of which had been judged ill-advised, led to a noisy demonstration against those officials. When, as if by prearrangement, a tumultuous mob gathered in the public square before the statue of Marshal Ney and began to sing treasonable songs and to indulge in anti-German outcries, the assistance of the military was invoked to quell the disorder. In the charge ordered to clear the square many persons were more or less seriously wounded and a large number of arrests.

were made. The disturbance was sharply handled, as the authorities suspected an intimate connection between this outbreak and the Social-Democratic meeting of a day before. During this latter unlooked for bitter criticism had been directed against the proposed constitution now being prepared for the Reichsland, and strong pro-French sentiment had been manifested.

German Cable to Brazil.—The steamer Stephen sailed from Bremen to lay from Monrovia, Liberia, to Pernambuco, the remaining stretch of the new cable line connecting Germany with Brazil. It is expected that communication will be opened at the end of March. The enterprise belongs to the German South American Cable Company, which has been subsidized by the German government. The line is the first to connect Germany directly with South America and will extend from Cologne to the Canary islands and thence to Liberia and thence to Pernambuco, Brazil.

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The Moabit Riots.—Final pleas were presented in the trials arising out of the September rioting of the Moabit mine workers. The case, which, because of references made to the troubles by prominent speakers in the Reichstag became a *cause célèbre*, has been occupying the attention of the chief judge in the criminal section of the provincial court since early in November. The State prosecutor had asked for imprisonment in terms varying from six to eighteen months in the case of thirty-eight of the rioters brought to the bar. The accused stood charged with sedition, riotous assembly, injurious acts, threats and the like. The sentences imposed were more severe than had been looked for. Twenty-nine of the accused were sentenced to terms in prison ranging from one month to three years and a half. Three others were fined and the rest were acquitted. The actual trials lasted forty-four days. Eighteen other rioters, alleged ringleaders, are now on trial.

Belgium.—A disruption of the Catholic party is no longer a possibility. At a banquet which took place on December 19, in Alost, at what was very appropriately called l'Harmonie Royale, the venerable statesman, M. Woeste, said: "The division in our ranks lasted only a few minutes. Every difference is long since forgotten. There is something that primes over personal opinion, and when I saw there was danger ahead I gave my hand to the Prime Minister. Fight for your religion," he added. "Fight for your schools. The victory is ours, if we keep up the fight. Let us cling to our Catholic faith, and pray for those who have lost that priceless treasure." There was no end to the applause.

Austria's New Cabinet.—Minister-President von Bienerth was successful in his efforts to select a cabinet which would prove unobjectionable to the many groups making up Austria's parliament. The new ministry which with three exceptions is made up of those who held portfolios in the cabinet that recently resigned, re-

ceived the Emperor's approval last week. The criticism of the press regarding the body is generally favorable, although reading between the lines one can see a common sentiment that the cabinet is a makeshift, and that it will not have a long life. The organs of the German party express dissatisfaction over the marked consideration shown to the Polish members of parliament and to the demands they have put forward.

Portugal.—The Provisional Government has converted the convent of Suellas into a national museum. Among the first exhibits are the garments worn by Buisa when he killed King Carlos and Prince Felipe, the heir to the throne. It will be remembered that Manuel was wounded in the same tragedy. The postage stamps of the defunct monarchy continue in use without surcharge. Foreign Minister Machado has assured the correspondents of outside papers that the country is tranquil, that the economic conditions are excellent, that there is perfect discipline in both army and navy, and that in the month of April there will be a free and open election for a constitutional convention. He added that telegrams were to be rigorously censored. Meanwhile, many wild rumors are rife. The partisans of Prince Miguel of Bragança are bestirring themselves; the Radicals clamor for more activity in the ministers; and threats are made of a revolution against the revolution. Queen Maria Pia, grandmother of Manuel, is said to have become hopelessly insane.

Spain.—Cardinal Aguirre, Primate of Spain, has issued a call to the Spanish hierarchy for their cooperation in the work of the twenty-second Eucharistic Congress, to be held in Madrid. "United in the same love for the Divine Victim immolated for our sins," he says, "as we are united in the same faith and the same hope, let us gather round the Sacrament of Unity, putting aside, before we reach the altar, whatever grudge or discord we may harbor." The Spanish cabinet has been reconstructed with Señores Alonso Castrillo, Salvador and Casset as Ministers of Government, Public Instruction and the Interior, respectively. Contrary to expectation, ex-Premier Moret's friends received no recognition. King Alfonso's visit in the royal yacht Giralda to Spain's possessions in Morocco has aroused great interest and enthusiasm. The tribesmen gathered from far and near to take part in the festivities. An arrest which was surrounded with much mystery was made in Saragossa, the popular persuasion being that the police had seized an emissary of Don Jaime, the Carlist claimant of the throne.

Mexico.—The press continues to assert that the funds for the insurgents come from American sources with headquarters in Chicago. President Diaz is represented as quite dissatisfied with the ill-success which has thus far attended the attempts of the Mexican war department to restore order.

QUESTIONS OF THE DAY

A "Ferrer School" in New York

Reference is made in the educational column of this issue of AMERICA to the celebration in New York, on January 6, of the formal announcement of the foundation of a Ferrer School in this city. One is gratified to learn that the reputable newspapers of the city are not content with the curt notice of the meeting to which they give space in their news columns. The *Evening Sun* editorially affirms that we do not need Ferrer schools here. Conceding that "the evidence is now pretty conclusive that the whole tendency of the institutions established in Spain by Ferrer was anarchistic," and that these schools "were opposed to all authority and not merely to that of the Church," it adds: "One is forced to conclude that such schools having been set up here would help in a systematic propaganda against our institutions for which we are prejudiced enough to have some regard. The personages who sat on the Webster Hall platform last night hold what might be called tolerably advanced views on the sort of individualism that they affect, so advanced that it is not pleasant to think of them teaching the young idea how to shoot." The implied condemnation of the Ferrer Schools is not couched in the serious and vigorous strain one likes to note in the *Sun's* usual flaying of dangerous social experiments, still the editorial does indicate a sufficient reason why our people should not tolerate their establishment in our cities and one is grateful for small favors.

The *Times* is more to the point. Admitting that "Francisco Ferrer's schools in Spain were primarily and avowedly schools of revolutionists," it finds an explanation if not a justification for the existence of anarchistic and revolutionary tendencies among a large part of the city's East Side population in the cruel and oppressive governmental and social régime prevailing in many of the countries from which that population is drawn. "But," it adds, "the people of this country do not feel that they are born into such conditions. . . . There are not enough Americans of native parents in this city, or in any city, to swell the roll of a single Ferrer School. The school that has just been started is exotic. The associations of Black Hand are exotic. Both are mischievous."

The attitude of both newspapers is, in a way, worthy of commendation. Indeed, were their point of view to be considered only in the light of their condemnation of the institution in question, it would be a genuine pleasure to align oneself side by side with them in the position they take. But, doing this so well, why do they offend in another detail and, by a gratuitous sneer in their discussion of the Ferrer Schools in other lands, almost nullify the effect of the judgment they pass on such institutions among ourselves?

Both the *Sun* and the *Times* appear to find no reason of condemnation and no cause of surprise in the establishment of Ferrer Schools in Spain, the former going so far as to say: "there can be no doubt that as freedom of thought and freedom of speech were stifled in Spain, the schools must have had great effect." Probably some will not deem it quite fair to hold our modern dailies to a strict accounting for sudden veerings about in opinion, but it does not appeal to the average reader as even ordinarily consistent to find this statement occurring in a journal which as late as October 14, 1909, pronounced King Alfonso's decision to disregard personal consequences, and to let justice take its course in Ferrer's case "the most courageous act of his reign." Then it felt called upon to make no reference to any lack of "freedom of thought" in Spain. What this misguided man's teachings had led to in Barcelona, was an injury done to the State itself, and one which no generous impulse of the young King could be expected to condone.

But quite distinct from the want of consistency one may note, and certainly a decidedly reprehensible feature in a great newspaper's conduct, is the assumption of a position which radically vitiates the very contention it is endeavoring to uphold. Spain, be it said, is not a country in which "freedom of thought and freedom of action are stifled." It is not a country in which, as the *Times* states: "the cruel and oppressive governmental and social régime explains, if it does not justify, the existence of Socialists, Anarchists, Rationalists, Libertarians, and all manner of radicals, who have been born into conditions of protest and rebellion." The Spanish Government is legitimate, it rules through a fixed constitution, and one article of that document (Article 13, Section 1) guarantees the right of free speech and free press. An entirely satisfactory evidence of the safeguarding of this right is at hand in the story of Spain's dealings with the very schools the *Sun* and the *Times* are discussing. Ferrer's so-called Modern School, in its various branches, was founded in Barcelona in 1902, and later in other cities, and the teachers and writers of it have never been molested or called before any tribunal for their speeches or writings. For eight years, therefore, Ferrer taught what he desired in his schools and no one interfered with him. There are plenty of other teachers in *La Escuela Moderna* who have never been molested, notwithstanding the bloodshed of the Barcelona riots; although even here in the United States such occurrences would be likely to turn strongly to their disadvantage. If in Spain "every considerable city is a camp of revolution suppressed by the military," as the *Times* chooses to assume, to give questionable point to its reasoning, it is in a condition that has arisen from no liberty-crushing oppression on the part of the governmental and social régime obtaining there.

In Spain, as in the United States, and in every other nation, there is a basic reason which amply justifies the rigid exclusion of schools that teach the destructive tenets

of Ferrerism. It is the fundamental right every lawful government has to defend itself against rebels from within or aggressors from without. It is the right which leading dailies of America accepted without flippant flings at fancied conditions in other lands, when following the murder of President McKinley by an anarchist, they hysterically demanded the immediate execution of the criminal and the most drastic suppression of anarchistic propaganda. Somehow these great American dailies have short memories. How easy it would have been for Spain in that day to have declaimed against the "stifling of free thought and freedom of speech" in the United States!

Unfortunately Emma Goldman, Alexander Berkman, Bolton Hall, Charles Edward Russell, and the other pronounced Anarchists and Socialists who on January 6 attended the New York east side meeting that organized the "first Francisco Ferrer School in America" probably will not have forgotten the incidents crowded into the days immediately following the Haymarket riot in Chicago or the McKinley murder in Buffalo. They probably retain a vivid recollection of the unanimity with which the press then proclaimed that not only the actual murderers of public officials should be promptly executed, but also the advocates of murder, as being far more guilty than their dupes. They, no doubt, have not permitted the memory to lapse of the zeal manifested by legislators on those occasions in drafting laws to check the violent speech of intemperate leaders who inspired their ignorant followers to these unlawful acts. And they may, nay, some of them have publicly assured the world that they do recognize in all these incidents just as marked a disposition on the part of authority in the United States to stifle freedom of thought and freedom of speech, as that which Spain is affirmed to have shown when, overlooking the master's dupes, she put her finger on the cause and executed the prime organizer of murder. Peradventure it is precisely because of this conviction that Emma Goldman and her tribe, reiterating the Ferrer cry of "abolition of all existing laws," are just as eager to establish here as in Spain schools in which shall be spread the educational ideas of Ferrer in order to bring his scheme of social development to the front among us.

The *Sun* and the *Times* are unquestionably sincere in their editorial protest against the institution in America of a social propaganda primarily and avowedly revolutionary in its tenets, and against the opening of schools opposed to all authority. Are they as wise in the manner in which they voice their indignant expostulation? Were it not infinitely more to the point they seek, to cease exploiting their mistaken parable against Spain—to let Spain alone and, with an eye to evident needs at home, manfully to stand for simple right principle and to assert what is incumbent upon orderly government everywhere?

M. J. O'CONNOR, S.J.

Graf Franz von Ballestrem

In the death of Graf Franz von Ballestrem, on December 23, 1910, the Catholics of Germany lost one of their great leaders. One of the organizers of the Centre party in 1870, and, with the exception of five years (1893-8), an esteemed member of the party during its forty years of busy activity in the Reichstag; once chosen Vice-President of Germany's imperial parliament, and twice honored by an election to the presidency of that body, Graf von Ballestrem counted all the honors which came to him as nothing in comparison with the glory he had won among his coreligionists as a valiant defender of his Church in those dark days when sturdy defence of Catholic faith and principle was especially needed. A lifetime co-worker gives us the following appreciation of his friend:

"On December 23, there entered into the joys of eternity's Christmastide, a man whom the Catholics of Germany not only admired and revered, but whom they loved with heartfelt love. Graf Franz von Ballestrem will live in the memory of the younger generation among us as the honored President of the Reichstag. He was, in truth, a President without peer among all who have guided the destinies of that body, even his political opponents admit his rightful claims to high regard for his service in that capacity, and they willingly concede him first place in the distinguished line of men who have filled the position. Aye, our Liberal friends do not deny that he is to be preferred before that excellent President, von Forckenbeck, their own great leader, because of his extraordinary evenness of temper and cheeriness of disposition which worked such wonders in the critical conditions von Ballestrem so often faced in parliamentary crises. True there are those who speak of his "cringing before the throne," but these are petty minds. They have not breadth of view to permit them to understand that while Ballestrem, as a distinguished officer in an aristocratic troop, as a noble of "bluest" blood, with all the family traditions therein implied, as a loyal Prussian and a devoted Christian subject, was a Monarchist to the finger tips, yet was he, too, an upright citizen who recognized his duty to prove his love for King and Fatherland by vigorous opposition to projects he deemed inimical to their interests.

"We of the older generation of the dead man's coreligionists and party associates find, too, appealing cause for pride in the success that came to him as President of the Reichstag during the years 1898-1903; but it is the memory of his priceless service as veteran leader of the Centre party which specially makes our hearts to throb with grateful love of him. He was considerably younger than its other leaders, Reichensperger, Windthorst, Frankenstein, and Schorlemer, but he was aligned with these older men in the early struggles because the bitter days of the party's first establishment happened to call him to political life whilst still a young man.

Declared unfit for further service in the army, following a serious fall from his horse during the campaign of 1870, he enlisted for service with the *ecclesia militans* in the new party gathering to its defence. No honor that later came to him was more notable in itself, nor more highly reputed by the young leader, than that his Catholic countrymen bestowed upon him for his campaigning in Silesia during the early '70's to organize the Centre party and for his assistance in preparing the call to arms then used to arouse the people. The enthusiastic outpouring of his people's affection then lavished upon him amply repaid him for the term of imprisonment he spent in a Prussian fortress because of his valiant sharing in those labors.

"To rightly measure the political and moral effect in that day of the activity of the young nobleman, one needs but to recall how the Government, aided by the Free Conservatives, then so strong, made use of every influence and of every craft to win over the Catholic nobility of Silesia to the side of Bismarck and of Falk. Graf Franz von Ballestrem fought its every move with desperate courage, and foremost among those who sought by word and example to hold their class together in loyal fidelity to the Church and for her civic rights, he waged a winning fight for a fearfully tried people. Who shall forget the memorable day on which our gallant leader faced the then all-powerful Bismarck and by a single brave word confounded him. It was in 1874, and the Iron Chancellor had used all his wily power of speech in an effort to connect the Catholic party with the miserable attentat of Kullmann upon the King. "Bosh!" said Ballestrem, and the tale was shattered. Then, as always, he proved true to his life's axiom: "Do right and fear no one,—yes, no one on earth."

Surely we shall have offered to us soon a popular life of this hero of our people; a life that will thrill us ancients with the glory of its story, and that will inspire our younger people with courage to do like service for their Church."

The Immigration Problem

War, oppression, poverty, and the spirit of adventure have in turn shaped the destinies and directed the course of the nations and tribes which from time to time have abandoned familiar scenes, if not ancestral homes, and, like the Chosen People of old, have journeyed across seas and deserts in search of a promised or hoped for land where peace and plenty should smile upon them or daring could find its chosen field. In this respect, the history of the New World is a repetition of that of the Old. The armed advance guard, however, simply blazed the way and set the first stakes; then, yielding the place to the home-makers, they pushed further on or possibly scattered and lost their identity in the centres of civilization which the permanent settlers established. The pressing demands of agricultural and pastoral life left no excuse

for mere warlike or military occupation of the new territory. Thus the discoverers and explorers of our Atlantic coast were soon replaced by an industrious and thrifty population which, though somewhat varied in its origin, was so overwhelmingly Celtic or Teutonic that in considering it, all other elements may be disregarded. The three and a half millions who constituted the population of the United States in 1776 may be classified as one-third of Celtic stock and two-thirds of Teutonic stock, a division which is practically correct, though, it is hardly necessary to remark, the former was represented by natives of England, Scotland and Wales as well as of Ireland, and the latter by natives of England, Holland and Sweden, as well as of Germany. The Catholics of English origin in Maryland represented, to a certain extent, both strains, and the German Catholics of Pennsylvania gave the strong Teutonic element which warrants us in saying that in the year of independence the children of the Church, like the citizens in general, were of Celtic or Teutonic blood, the latter notably predominating.

For the first half-century of our national existence the growth of the country from immigration is not worthy of special remark, for the average of annual arrivals was only 5,600, a number that could be easily distributed and absorbed by the older population. Even new racial and religious elements were wanting in the immigrants, for all were Christians (the great majority Protestants), and were from Celtic or Teutonic sources.

Famine in Ireland and political disturbances in the German States caused the increase of immigration in the forties; and a longing to better their condition called the Swedes and other Scandinavians a few years later. Yet here again a certain proportion is observable, for the Celtic Irish were to the Teutonic Germans and Swedes as one to two. The total Irish immigration from 1820 to 1909 is placed at 4,218,107; the German immigration for the same period was 5,320,312; the Scandinavian, 1,896,139. This tremendous increase of population did not noticeably affect the standing of the Christian churches, for if all the Irish and many of the Germans were Catholics, all the Scandinavians and the greater part of the Germans were Protestants, chiefly of the Lutheran confession. Within the ninety years marked by 1820 and 1910 is confined the second period of European immigration to the United States.

While the second wave of immigration, already diminishing in volume, was breaking on our shores, a third was in process of formation. Celt and Teuton were to make way for strangers in blood, many of them strangers in religion. The Jews, fleeing from religious and civil discrimination, the Slavs, in search of political freedom, and the Italians, tired of the struggle with grinding poverty, began to look eagerly towards the West, where all was pictured in the most glowing colors. In America, there was political and religious liberty; there was work for the asking; there was land for the

taking; there were untold opportunities for a petty trade that could be built up into a mighty business undertaking. The painters of these fairy scenes were too often agents whose gains were reckoned by the number of people whom they induced to take ship for the United States; and the people themselves were carried away by a burning desire to reach America and enjoy its prosperity. Until steamers began to compete for trade, the journey even from a European seaport to the United States was a mighty undertaking. Many worthy toilers never saw America because they could not secure the sum needed to carry them and their families across the wide Atlantic. Others, with an intrepid venturesomeness, sold themselves into temporary bondage in payment for their transportation, and served as serfs if not as slaves for weary years after their arrival in the land of the free.

It was in 1882 that the Latin and Slavic races began to loom up big on the immigration lists; and Russian subjects of the Jewish faith swelled the numbers. During the past decade, this new stream has added eight million souls to our population. The Church has gained much more in proportion by this third influx than by its predecessors, while the Protestant churches have profited but little; for the Christians among the immigrants from central and southern Europe have been either Catholics or schismatics, neither having any recognizable bond with the Calvinists and Lutherans of earlier accessions, and the Catholics have far outnumbered the schismatics.

It is obvious that our country's phenomenal increase in population does not indicate an increase in the human family, for it is due to a transfer of great bodies of people from one part of the world to another. We have become rich in population because other countries have become poorer through the emigration of their inhabitants. In like manner the Church's enormous gain in the United States is due not to the natural increase nor to accessions from without the fold, though these have been consolingly large, but to the advent of European Catholics, who have thus ceased to be factors of the Church's strength in their native lands.

Six was the number of children to a family in Revolutionary days, but the descendants of those families now show an average of only two to the family, and childless marriages are common. The descendants of the immigrants during the first seventy years of national existence also show a falling off in the birth-rate, which, if not so marked, is enough to attract attention and indicate what is to be. Certain fashions, certain insidious diseases, and certain vicious practices hardly known even by name three generations ago help to account for the fact; for, thanks to medical skill, some now reach mature age who, sixty or ninety years ago, would undoubtedly have died in infancy or youth.

It seems to us that the great body of immigrants who have come to the United States during the past thirty years present greater difficulties to speedy Americanization than were found in the earlier immigrants. The

Celts and the Teutons understood and, to a greater or less extent, enjoyed representative government before they came to America; they spread over the country and quickly acquired its ways and its language, if this were not already their own; if they were Catholics, they came with a knowledge of their religion and a love for it which had been intensified by persecution and which was further increased by the bitterness and hostility of Knownothingism. Even in their poverty they thought of their religion and gave freely from their scanty means, for they had been accustomed to support church and priest. And when the priest on his long journeys happened to visit them and minister to their spiritual needs, he was not a mere ecclesiastical official, but their father and friend and trusted adviser. True, unworthy priests came in those early days and they did spiritual harm, as our church history shows in the apostasies that can be plainly traced to them and to their evil lives; but loyal Catholics understood well how to distinguish between the purity of their religion and the life of one who was wicked because he despised or disregarded its most sacred laws.

We regret that, thus far, we have been unable to find these and similar traits displayed as clearly and as generally by all the more recent immigrants. Some have known for generations no government but despotism or something akin to it; some seem to have looked upon the Church as a department of their home government, and in renouncing one they had renounced both; some, accustomed to a State-paid clergy and to State-supported churches, are slow to learn that here the people of the parish support the pastor or the people of some other parish must do so, for the government offers only a fair field and no favors. The difficulty of their language has in many cases sadly hampered our priests while the unfortunate immigrants have suffered, as have our bishops, from the presence among them of compatriots of priestly character but not of priestly ways. There is perceptible, too, we think, a more marked tendency to cleave to the priest, regardless of his life or teachings rather than to the Church and her doctrine or discipline. This thoroughly Protestant propensity to cling to men rather than to creeds is an objectionable novelty among Catholics.

Intolerance encourages a sturdy growth. The catholicity of our people was conspicuous in the fifties when the Knownothings waxed strong in their mushroom growth; even the later APAism jogged more than one careless Catholic into religious earnestness. But now there is a change in the tactics. No longer are the poor strangers reviled on account of their religion. Their sacred ceremonies are imitated, and not in derision as once was the case, but it would seem, simply to mislead them into the persuasion that whatever slight difference they may be able to perceive is due to the fact that they in America, a place so different from home that even religious rites must show some little difference. A more

thorough knowledge of their catechism would prevent such despicable trickery.

So true is it that immigrants no longer scatter so generally through the country that in all our largest cities three-fourths of the people are foreigners or the children of foreigners. Farm laborers and villagers are there huddled together in a strange land, where they become eager listeners and willing followers of a leader of their nationality or at least speaking their language. Fancy his power in political or social matters! One-half the cases of juvenile delinquency are foreigners or children of foreigners. Does this imply that foreign parents neglect their children? Not so, as far as deliberate neglect is concerned; but while the parents are away at their daily labor, their children lack supervision where they swarm. Demoralization follows as a matter of course.

New York can hardly be called a sparsely settled State, yet it has much land that remains untilled. If, instead of stepping from Ellis Island to the slums of the city, where so many soon fall under police supervision, our immigrants, who are so largely of the farming class, could be directed to land which they could rent or cultivate "on shares," the problem of policing the city would begin to be simpler. We say "begin," for grave authorities doubt whether much is to be expected in country districts from those who have become familiar with city life. If our Government were to superintend the distribution of immigrants through the country, instead of dropping them in a confused heap at the front door, and watch over their welfare by protecting them from sharpers, we see no reason why a respectable and able-bodied man should be excluded from a share in the benefits which we enjoy through the exertions of our poor immigrant ancestors.

H. J. SWIFT, S. J.

Germany a World Power

In the opinion of the Vicomte de Guichen, who fears that he will be regarded as a Cassandra, there is foundation for the excitement in Europe at the present time about a book that has recently appeared. It is entitled "Germany, A World Power." It is not the work of an inferior or unknown writer, but is made up of a series of contributions by eminent personages; generals, admirals, professors and others, who have all won distinction in their country and who are well known for the depth of their knowledge as well as the intensity of their patriotism. The book appears appropriately enough on the fortieth anniversary of the foundation of the Empire.

As everyone knows, says de Guichen in a letter to *La Croix*, the treaty of Westphalia shattered the power of the House of Austria, and at the same time gave new strength to all the principalities which were impatient to shake off the yoke of a master whom they dreaded, and were desirous of enjoying their own autonomy. Prussia was among these new powers. Under its Grand

Elector and its first kings, it showed itself what it has always been since: ardent, aggressive, aiming without cessation at reaching by diplomatic maneuvers the end which was still remote, but to which the skill of its statesmen was soon to conduct it. It entertained always a deep hatred for the House of Austria and cherished a special desire for independence. To its little territory was added Brandenburg and the adjoining country, and then Silesia and a part of Poland.

In the conquest of Silesia, France unfortunately supported Prussia. Later on, the French Revolution, and the wars of the Empire contributed to keep alive the national sentiment, and to give it that redoubtable impulse which was not to relax until the day when William the Third was crowned at Versailles as Emperor of Germany, and assembled around him as subject to his sceptre all the scattered elements of the Germany of the Middle Ages, to establish a nation, proud of itself, and nourishing a boundless ambition which cannot be deflected from its purpose. It has ever kept in the depth of its heart a lasting remembrance of the defeats of 1807, and an eternal hatred for France.

What is this Prussia to-day, which two centuries ago was of no consequence whatever in the concert of nations? It has grouped around itself all the princes and kings, who, up to this, were divided in politics and religion, but who now form a rampart against every attack on the monarchical principle and the military institutions which are the basis of German greatness. It is to affirm this that the book which we have referred to, "Germany, A World Power" has been published. There are three chapters in it which demand particular attention. They are: "The Maritime Power;" "The Commercial Prosperity;" and, "The Expansion of the German Race." We shall not insist on the prodigious increase of its navy. That of France will very soon be only a pigmy alongside of it. But a glance at its merchant marine, and especially at its two navigation companies will fill us with astonishment. The Hamburg-American Line, founded with a capital of four hundred and fifty thousand marks, has now, after sixty years, a capital of one hundred and thirty millions, with 371 vessels of all types, aggregating nearly a million of tons, and equipped with an army of 19,000 men, 12,000 of whom are sailors, and the rest employees on shore.

Not less remarkable is the progress of the North German Lloyd. From twelve million marks when it was founded, it has a capital of one hundred and twenty-five millions with money loaned that carry it up to two hundred millions. The fleet is composed of 433 ships with 12,000 men, of whom 9,000 are employed on the vessels. Its commerce passed three milliard marks in imported goods in 1879, and nine milliards in 1909. Its exports during the same period rose from two milliards to six milliards and six hundred millions. These figures need no comment. We might multiply these quotations, enumerate its industrial enterprises, describe its schools and

the like, all of which have given an immense impetus to the prosperity of the country, but two figures will suffice to mark the extent of this influence. In 1801 the total number of Germans scattered throughout the world was 30,000,000. One century after it rose to 100,000,000. The book terminates with a sort of lapidary declaration: "For the future, whether it be in commerce, industry or intellectual culture, the sons of Germany ought always be in the first rank, even if, to arrive there they find themselves constrained to make use of the sword." This declaration gives us an exact picture of new Germany.

The advance of Germany in the East is shown by two events of great importance which have recently taken place; viz.: the drawing together of Germany and Turkey, and the reconciliation of Germany with Russia. The Ottoman ruler who is now in a state of panic, has been false to the ancient traditions of his Empire, and has flung himself into the arms of Germany. He has done more than that. Knowing the close affiliation which, for many a year has united Rumania with the powers of central Europe, he has endeavored to obtain some sort of security against that country, which though of small account in the number of its inhabitants, is very important because of its aspirations and its methods of carrying these aspirations into execution. Associated with Austria by a military agreement, Rumania is for the moment hesitating, but its hesitation to all appearances will soon give way to a complete and friendly collaboration with its old-time enemy. The Turko-Rumanian alliance is not to be found it is true in the documents of the chancelleries of Europe, but as a matter of fact it is a reality and that reality will endure. Bulgaria also, hemmed in by its two neighbors who, if not hostile, are at least distrustful, will seek its own advantage. Its skilful pilot, though somewhat disconcerted by all these combinations, will find out in which direction he must guide the ship of state.

The Russian-German Alliance is, to say the least, worthy of our serious consideration. On the day after it was made, the Czar conferred the Order of Saint Andrew on the Count Osten Sacken, as a souvenir of his long services in preserving the friendly relations between Russia and Germany. There is no ambiguity as to the purpose of that decoration. In Paris, just as in Berlin, there is a false view taken of it. At Berlin it is exaggerated and at Paris no attention at all is paid to its purport. Neither of these views is the true one. The alliance of France with Russia is a result of the necessities which grew out of the European balance of power, but it is undeniable that Russia has placed among its most important concerns, its cordial relations with Germany. History is there to show that for two hundred years the occasional breaks with Germany have always been succeeded by reconciliations. There are a thousand ties of family and a thousand traditions, besides a common frontier which necessarily make these two people mutually courteous to each other and mutually trustful.

Whatever troubles existed between the Russians and the Teutonic Knights have been effaced by time which has softened the irritation that resulted from those contests.

But what at the present time makes the union of these two great powers an absolute necessity is the triumphant march of revolution in Europe, and the imperious obligation which is always weighing upon them not to be disunited when the moment to fight arrives. At the recent meeting at Potsdam of the Emperor William and Nicholas II, the Kaiser depicted in very sombre colors the progress of revolutionary ideas among the Latin races, especially the upheaval in Portugal and the recent strikes in France. It is this dread of the future that constitutes the strongest link of the Russian-German Alliance, and it will grow stronger as the revolutionary movement progresses. It will acquire a new vitality in proportion as its present liberal policy weakens England, as it inevitably will.

This purpose will readily explain the vigorous efforts of Germany to induce Russia to assume in Persia and Asia Minor an attitude which is much more pronounced than it has been heretofore. In accepting the system planned at Berlin for the construction of railroads which will have their terminus at the sea, they will thus paralyze in the Persian Gulf, the age-old influence of England. It is a splendid plan and will assure in those regions a cooperation which will be able to ruin any other rival, and will deal a direct blow at the very heart of the colonial power of England in the Indies. X.

CORRESPONDENCE

The Religious Problem in Japan

IV.

WHY CATHOLICS LAG BEHIND.

Catholic missionaries who have consecrated their lives to the cultivation of this fair field have done all that it was within their power to do. The happy effects that have resulted from their labors bespeak a heroism of sacrifice and a consecrated devotedness of service to the demands imposed upon them by their vocation. If they have failed to win the success which has attended the efforts of Protestant missionaries in the field of the press, in the opening of schools, and in the training of native missionary auxiliaries, their falling behind is to be ascribed solely to the lamentable and chronic need of funds under which Catholic missions in Japan are always suffering. Few of those not engaged in the work will be able to appreciate the bitterness we missionaries endure, obliged as we are constantly to hold ourselves in check because of the lack of money, aye, frequently obliged to forego absolutely necessary enterprises, and yet to find ourselves blamed for our deficiencies and to hear it affirmed that we lack insight into the need of the times, that we are reactionaries. Permit me to speak plainly. If the Catholic Church proposes to be true to God's interests in the difficult days in which heathenism, Protestantism and Catholicism will clash in the gigantic

struggle for the final possession of this empire; if the Catholic missions are to wrest from their rivals the laurels of victory, then must the Catholic faithful in Europe pattern themselves after the Protestants in America and show a generosity in their support of their Church's missions not hitherto in evidence. It has been said that some explanation of the lack of interest shown by Catholics generally in reference to missionary activity in Japan may be found in the fact that, until a recent date, the field has been entirely in charge of the French. The importance of the work and of the needs of the missionaries was, in consequence, not as well advertised as it should have been. However, during the past two years missionaries of other nationalities have entered into the territory, and are now emulating there the excellent spirit so long manifested by the French laborers in that vineyard. The Mission Society of Steyl, whose members, if one excepts a few Hollanders, are exclusively Germans, established a house in Japan in September, 1907. A few months before a band of Franciscans, made up of Canadians and Germans, had entered the field. In 1908 the Society of Jesus began to prepare for the institutions of advanced training, with the establishment and direction of which that body has been charged. The well-known Father Dahlmann is the present head of their enterprise, and his companions, it is said, will be largely drawn from the American provinces of the Society.

The *Katholische Missionen* (1910, p. 227) gives us this summary of the personnel actually engaged in Catholic mission work in Japan: 4 Bishops (French), members of the Paris Missionary Society; 153 missionary priests (French), members of the same society; 33 native Japanese priests; 54 Marists (French and American), with 6 native priests of the Marist Congregation; 10 Trappists (French and Dutch), with 16 native members of that community; 9 Franciscans (Canadians and Germans); 7 Dominicans (Spanish); 8 Missioners of the Society of the Divine Word (Germans); 3 Jesuits, of different nationalities, and 270 native catechists—a grand total of 543. The same authority tells us that 3,548 Protestant preachers and helpers make up the strong corps of non-Catholic toilers in the missions of Japan.

Despite the drawback I have noted, I do not hesitate to affirm that the outlook for Catholic success in the work is by far the more favorable. My contention is no mere fancy, but is based on excellent objective reasons. Our Church impresses the Japanese by her inviolable unity. With her there is no question of a choice between a hundred sects. Our Church, too, appeals to the sympathies of a warm-hearted, cheerful people like these islanders, by the attractiveness of her splendid liturgy. But the immensely strong appeal she makes to these people rests upon the sturdy stand she takes for authority, and the reverent respect in which she holds the principle of authority—a principle, be it said, far more sacredly cherished by the Japanese as essential to the life of the commonwealth than it appears to be regarded among European statesmen to-day.

I do not deny that there exist serious obstacles to prevent the rapid spread of this good opinion conceived of the Church. These I have heard most commonly urged: the argument drawn from the alleged decadence of Catholic nations, and the greatness and prosperity of non-Catholic kingdoms; the shameful calumnies heaped upon the Church by the press of Europe and, unfortunately, even by otherwise reputable reviews of excellent standing in the literary world; finally, the already frequently noted prejudice that the Catholic Church is dangerous

to the State. This prejudice, which seems to have taken a singularly tenacious hold upon the Japanese mind, dates back to the seventeenth century. It was the chief motive that led to the horribly cruel persecution of the young and flourishing Japanese Church of that day. Through the long 300 years since it has been carefully nourished by the Government in the hearts and minds of the people. The unfair Protestant research work in history helps to confirm and strengthen the evil thing in our own day, emphasizing as it does, wherever it finds opportunity, the old falsehoods that in the middle ages the Pope made and unmade kings at his pleasure, that he absolved the people from their allegiance to rulers, and the like. And if all this were not enough, there is ever ringing in the ears of the Japanese the insistent cry of European statesmen, scholars, politicians and journalists, that the Catholic Church is a State within the State, and that its clergy is always and everywhere striving to enslave the State that it may rule alone! The poor, simple Japanese, who reads it all, cannot help saying: "These European Christians surely know the situation! What they say must be true!" Alas! Europe's sin is a grievous one, in thus leading a truth-loving and a truth-seeking people into error. This prejudice we Catholics must remove at all hazards. Once we effect this, our way will be open, I am confident, to the widest success in missionary efforts in this land of the rising sun. Permit me to suggest a few points to this end.

A specially well-grounded complaint we missionaries may advance regards the lack of interest manifested by Catholic book-dealers in the matter of spreading Catholic literature in Japan. Quite another spirit prevails among the Protestants. There are bookshops without end in this country, in which one may buy all sorts of English and German books—except those which are Catholic. Recently in a small, out-of-the-way city, while visiting a garrison hospital, I came upon a model advertising circular, in German and Japanese, proclaiming the merits of Meyer's "Konversationslexicon." Who in all the land knows of the similar work published by Herder, or the excellent "Staatslexicon"? By the way, it may not be amiss to say that a Japanese invariably wants to look through a book before he will purchase it. We have imperative need here of Catholic books—English and German classics, readers and grammars, medical works and dictionaries, works treating of principles of style, apologetic works, and histories. I venture to believe that the Catholic mission would willingly charge itself with the present management of a modest bookshop in one or other of the more important cities of the country, were a European or American book publisher to accept its services without making the material risk too great. A well-established Catholic book trade would help immensely in the efforts the missionaries must put forth to shatter the prejudices here obtaining, and to secure for Catholic literature a recognition worthy of the place it should fill in the new development of this people.

JOHANN WEIG, S.V.D.

A Russian Festival and an Excursion

VLADIVOSTOK, EASTERN SIBERIA.

NOVEMBER 18, 1910.

We were still in the valleys of Eastern Siberia, and at last had been saved from the prospect of a watery grave, the rather natural sequence of forty-two days of steady down-pour. But one day the morning woke us blue-eyed, with a brisk north wind teasing the mud puddles

in the road and the nerves of the old lady who was taking the mountain air for fussiness. The malady of fussiness becomes more or less acute in damp weather, so we were doubly grateful for the sunshine. Besides it was Maroussia's name day. As it was also the name day of the Dowager Empress, a public holiday, we were hearing faintly the booming of cannons all the morning, and a boat-load of relations and friends had been able to leave town and bring their greetings to the seventeen-year-old girl who sat at the head of the table for this occasion, perfectly demure and mistress of herself.

Russian girls acquire self-possession and most of the womanly arts and graces at the age of eight, so that when their sixteenth year dawns upon them and they make their bow to "the world," they are very capable of meeting it with an assurance born of knowledge and experience. A tall wreath of wild flowers set above the back of her chair, framed her pretty black head, the vivacious movements of which set her new ear-rings all of a tremble—a Ural mountain aqua-marine tremble. They are the gift of her engineer brother, just returned from the precious stone mines in the Ural mountains. These have just been bought up by an English syndicate, and stones that were formerly sold for a song, now have to be paid for in pounds, shillings and pence. Naturally Ural stones of all shades and kinds are very much the fashion all over Russia, and very pretty they are.

To return to the festive board, it was a long narrow one, set on one side of the glassed-in veranda; around it were places for thirty-two, and down the middle of it alternated fat bouquets of wild flowers, with tremendous cakes. When the latter were sent up from the steamer in their card-board boxes, they looked like the advance guard of the latest models in millinery. Millinery we wore, for, as is the custom at home feast still kept up by many Russian families, we were all garbed in ancient Russian costumes. The military guests wore the usual officers' uniforms, but the other men had long coats, pretty greens and greys and blues, tight at the waist line over knickerbockers and boots. Two wore the Siberian coat, ending with the waist, from which hung a huge gathered flounce down to the knee. Uncle Vannia looked like a war chieftain in his, with his broad shoulders, his long stride and his great blonde beard; but his jolly laugh and kind, merry, blue eyes dispelled any idea of severity the clinking of his spurs might have awakened. The women looked as if they had just stepped out of one of Solomko's paintings—bishop's hats with a fringe of beads round the forehead and long veils reaching from the peak of this bejeweled head-gear to the hem of the train of the bejeweled gown.

As to the dinner, beginning with the orthodox "zakouskis" and ending with many draughts of champagne, three full and merry hours were occupied in its consumption. No one was any the worse for the many tiny glasses of *vodka* that found their way down convivial throats, and though we finished at three, everyone was ready for a huge tea at four, and a very substantial supper at eight. After supper, the moon showed her kind old face from behind her cloudy hood, reassuring us that the "first night" of the play, rehearsed all summer for this evening, would be clear and dry. Great was the elation of the authoress, a young and fair woman from the neighboring house, an extremely clever and versatile young woman, the product of a St. Petersburg girls' school, with an imagination and a musical and artistic talent that would win much less partial critics than we.

It was a decidedly successful performance. The audience was carefully, I mean carelessly conducted from the house to the scene of action by an escort of Korean torchbearers down the hill and across the stream at the foot, to the wood beyond, where huge electric lamps, erected for the occasion, cast shivery lights and shadows. Koreans are better hay-mowers and fishermen than link-men. They contributed to the picturesqueness of the procession, but the frequent exclamations, smothered and otherwise, which came from the rear-guard, testified that stray stones and infant ravines were having their day, or rather their night, to be strictly accurate. Indeed, two of the party, Natalia and Boris, received so little illumination that they must have lost the path altogether, and did not arrive till after all the best seats had been taken, and had to sit in a corner quite far from everybody, and we all felt so sorry for them. A silent mob of Russian peasants and Koreans stood about on the banks of the stream, leaning against the white birches with countenances betokening complete mystification—trust, also, was written there, for was not all this upset by command of the Baron, and whom else would they believe in if not in him? Everything went off without a hitch. One of the stage hands recalled for a minute the famous "Dr. Foster, who went to Gloucester in a shower of rain," by stepping up to his middle, not indeed into a puddle, but into the water-mymph's lake while switching back the tail of the curtain. As he was a thin person, with the quiet name of Oleg, the splash was not very disturbing, and being besides a jewel of a stage-hand, he voiced not his sentiments, however cold and wet they may have been, but disappeared swiftly into the recesses of the forest gloom, where perhaps the peace of the forest tenants suffered some disturbance. I regret to state that foremost among this tenantry are huge black spiders, and yellow ones with Egyptian patterns of red and black on their backs. They have a legitimate but disconcerting habit of weaving their homes of such strong, sticky fibres, and of such proportions, that forest strolling, unless one is armed with the rod of destruction, is most unpleasant, if not terrifying. Understanding has now come to me of the warrior-spirit of a delightful old English lady living in the most peaceful of French villages, who never ventured beyond the garden gate, rain or shine, without a perfect Mrs. Gamp of an umbrella. "My dear child," she used to say, "one *might* meet a dog." Many encounters with Siberian spider-webs have taught me to appreciate the cane or umbrella bearer.

The play was in three acts and one final tableau. The night was clear and cold, and the thinly-garbed nymphs of the mountains and the fields and the ponds were heroic in their self-control—perhaps dramatic fire helped also to keep their teeth from chattering. The god Pan, enthroned on an altar, with the nymphs' burning incense in the fire before him and imploring him to spare a mortal who had wandered into their midst, was a very good looking Pole, with far too good a profile for the part, but who enjoyed it, since he was kept comfortably warm by the sacrificial fire, as well as by the heavy coat of powder and the wig and the panther skin, the marks of his divinity. Notwithstanding my imperfect knowledge of Russian, I found the play as a whole delightful, airy and dainty. Its fame has reached Vladivostok, where a professional troupe is to give it to the public this winter. Who knows where it will end. It may reach even New York. Midnight saw us eating again—this meal also known as

Next morning, those who were able and felt so in-

clined, were billeted for a walk to the Japanese sea-coast. At six o'clock, ten rather sleepy but hopeful individuals left the *datcha* and took to the road. When beyond the pale of fashionable summer resorts, a Russian girl's country costume consists of velvet knickerbockers and a blouse. As a rule her hair grows in long and thick, if rather straight billows; perhaps its luxuriance is due to its unrestrained summer liberty. Today, however, the fair trampers wound it in big braids round their heads and tied it up in a kerchief as well. The procession was headed by two bonny peasants, carrying the food for the day, while two more brought up the rear with a gun apiece, in case big game like Chinese pirates or deer disturbed us. The road lay deep in a valley of birch and maple, and along a rivulet which raced us to the sea. Korean altars fluttering their rags to the wind stood like mile-stones on the way, and presently we came upon the Korean cemetery, enclosed by a wall made of flat stones laid one on top of the other, and its graves all marked with crosses. Strange mixture of emblems, for the fluttering rags on their altars are put there to frighten the devil away. In one of these graves lies Fénia, whose story had been told me before. Unmarried Korean girls are forbidden by their laws of propriety ever to speak to unmarried men. Fénia's brother came upon his sister one morning as she stood by the well exchanging views with a Korean Jacob, and gave her a terrible talking to on her breach of manners. She grieved all day, and in the evening went out and hanged herself. Late that night he traced her footsteps in the snow and the cold, moonlight showed him the rest. It was hard to picture despair in the face of this golden autumn morning.

Siberia seems to have a set program for her flowers, which are beautiful in variety and coloring. September gathers the blue flowers to her bosom, and under her languid and caressing touch, blossom myriads of dainty blue-bells on long and tender stems. In the rocky soil of the hill-tops blue scabiosa shares its playground with dark blue snap-dragons, and in the shady spots of the road grow, tall and hardy, purple-blue chrysanthemums. Earlier in summer yellow holds sway—buttercups, daisies and violets, and after them red-pinks and very deep briar roses. Delicious jam is concocted from the seed pods of the wild rose. Russian housekeepers scorn the idea of varenia, made in a stuffy kitchen. When summer comes, an array of jars and glasses and a big kettle join hands with hat boxes and shoe bags and travel countryward. A temporary stove is built of stones not far from the house, and here simmers slowly the year's provision of preserves and jams and jellies, absorbing at the same time great doses of sun and fresh air.

After leaving the Korean cemetery, the road went steadily down hill, and a deep bend brought us to a long stretch of meadow with white sand and blue sea beyond, and the jolly roar of the waters had a quickening effect on our weary feet. Two hours had brought us to the sea-shells and dead star-fishes and sea-weeds, and a short while later a fire was burning and the inevitable meal was ready for our sharpened appetites. If meals were eliminated from the Russian régime one would really find time to live. We had *Strogonoff* to begin with—no, it is not a symphony nor a rhapsody nor an *étude* even—though it might be called a mixture of all three by lovers of this dish of little strips of steak with onions and mushrooms and sour cream, etc., composed by the artist whose name it bears. Afterwards, the fair play-actress,

whose name is really Katia, read to us from a modern Russian author, whose name could not possibly be reproduced in English, even if I remembered it, the refrain of the poem which was the complaint of a man to his wife, was: "*Ya vostalle*," "I am tired." It had the effect of sending some of the listeners to sleep, and others in search of adventure, and they all found what they were looking for.

The furthest island of the several that edged the shore was particularly attractive by reason of its being larger and more difficult to reach than the others. In spite of its straight stone frontier, three of the men plunged through the breakers and started to swim to it. As they neared the staring cliffs, a man appeared and leisurely and casually uncoiled a rope, of which he tied one end to a tree and threw the other into the water to be grasped by who so willed. They all three willed—the swim had been longer than they thought, and the man looked interestingly insane. The spirit of inquiry moved them up that rope, the man the while smoking peacefully against the blue sky. One after the other they reached the top and were greeted in foreignly accentuated Russian by what appeared to be the lord of the domain. And so he turned out to be for the moment—he was an entomological collector sent out by one of the great European universities to gather the wonderful butterflies, second to none in coloring, not even excepting those of Japan. He had been exploring the mainland and devoted himself to the islands, and was now awaiting the return of the Korean *shloupka*, which had rowed him to this one. It came not. In the meantime the sun was setting in the west, we were many versts away from home and mother, and were completely mystified at the disappearance of the three. The German student allured them with his tales like another Lorelei, and when they returned with him to the shore in the belated *shloupka*, it was altogether out of the question to attempt the return trip that evening. So we tramped a little further still, till we came to a Korean hut. The inhabitants, four fishermen, gladly gave up their quarters and helped to build the fire which was to keep pneumonia at a distance all night. We had a very light supper of *kasha* (brown porridge), butter and tea, and after some feeble attempts at conversation retired to our different hotels—the men stretching round the fire and the rest of us occupying the cold, cold ground in the Korean hut. Such a night! *Tarakau* is the Russian for cockroach—the word sounds more refined, at least less objectionable, than its English translation, and we are not likely ever to forget it. The night was very cold and still, a little salt wind blew in through the open door and casements, precluding all possibility of the apartment not being aired enough. The tide was low, so the sound of the sea was drowned in the crackling of the fire before us. The German student slept in his boat, but had contributed an overcoat and a rug. Nevertheless day dawned on an unhappy and frozen lot, and as soon as we had washed in the brine and had another bumper of tea, we turned our steps and faces to the east. The thought of the Russian bath awaiting us home helped to blot out the memory of the sleepless night we had just passed. And rightly had we anticipated, for as we neared the huge whalebone jaws which formed the outside gate, the smoke of the bath-house was the most cheering welcome of all. We saw it from afar and blessed the forethought of our hostess. And so the journey ended. It was our last long tramp. Autumn was nearly over: winter was at hand.

AN AMERICAN ABROAD.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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France and Its Exiled Religious

A month-old item of news from Paris suggests reflections regarding the policy of the latter day treatment of religious men and women inaugurated by France and servilely imitated by other nations eager to follow France's lead in governmental progress. On December 8 of last year the section of the French Academy entrusted with that agreeable charge held a public session to make known its decision regarding the candidates whose names had been referred to it as worthy to be crowned for acts of virtue within the year. As the director of the Academy, Frederic Masson, explained in an introductory address, the prizes awarded by the Academy, "are bestowed upon those who, in the course of the year, have shown evidence of any of the virtues of humanity in an eminent degree."

The occasion merits special remark here, because of the large number of religious who hold distinguished place among the recipients of the Academy's prizes. "In the annals of French heroism," said Masson, "upon the pages of the golden book wherein are described the glorious deeds of France's children, we write to-day with justifiable pride the names of the French missionaries in Asia Minor." The speaker's words bore reference to the hideous horror of the Adana outbreak, so graphically portrayed in the newspapers of the world at the date of its happening. It were not to our present purpose to review the story of the unparalleled outrages of that massacre and of the Christian valor the religious engaged in that field manifested during their continuance. Three Jesuit priests and a Sister of Charity met death during those days of carnage.

Another Jesuit, Father Dollange, sacrificed his life to save others. To protect a band of little children attacked by a mad dog, he threw himself upon the beast and slew him, receiving wounds himself from which he later died. As Director Masson expresses it: "A crown

of merit was laid upon his grave." Three priests of the Society of Jesus, a Marist, and Sister Melanie, Superioress of the community of the Sisters of Charity, still happily toiling in that difficult mission, were awarded distinctions reserved for those whose heroism deserves especial recognition. A multitude of others, religious men and women, were found worthy to have their names honored in the distribution of the day;—and, the fact is thought-provoking, the prizes most esteemed and most sought for fell to the lot of members of religious bodies expelled from France and condemned by its present iniquitous rulers to seek the spread of God's glory far from their native land.

Archbishop Glennon Attacked

The *Army and Navy Journal* of January 7 contains an article described in press reports as "a severe scoring" of Archbishop Glennon of St. Louis. It is meant to be a reply to the Archbishop's New Year's day sermon, in which, as some news paragraphers had stated, he had passed certain "harsh strictures" on military men. The article closes with a sentiment that suggests there may have been in the mind of its writer some suspicion of a misquotation of the Archbishop's words in the reports relied on when preparing his caustic attack. If such were the case it is to be regretted that the writer was so far forgetful of the wonted high-bred courtesy of our army and navy men as to permit himself to rush into print without first assuring himself that his suspicion was unfounded. Unfortunately for him there was a misquotation of the St. Louis prelate's remarks, and the *Army and Navy Journal* man appears to have wasted a deal of powder firing at an imaginary foe.

The Archbishop ignored the bombast of the editorial, and there must have been a merry twinkle in his eye when he practically assured the writer in the *Journal* that the latter had been "jousting with windmills." "The writer of the Washington article was misinformed as to what I said," said the St. Louis churchman, "by taking for granted that the published report of my sermon was correct. My remarks had no reference to the soldiers of the United States Army or to the armies of any other nation, or to any soldier who fights for the vindication of a principle." His Grace spoke of the horrors of modern warfare, and prayed for the coming of the time when the spirit of the Prince of Peace would fill all hearts. As to the "hired assassin," phrase objected to by his critic, this is what the Archbishop said:

"The soldier who fights for pay, and who is willing to fight on either side, allowing his decision to be determined by the amount of money he receives, the old time type of soldier who fought for money and not for principle, such a one is little better than a 'hired assassin.'" The courteously dignified explanation of his Grace is of course answer sufficient to the *Journal* writer's ludicrous appeals to exalted tribunals and to his

foolish demand that Archbishop Glennon be rebuked by his superiors.

But there is a certain cocksureness about the *Journal's* editorial which ought not to be allowed to pass without comment. The writer appears to be especially wrathful because the St. Louis prelate in his advocacy of the promotion of the peace of all nations, discouraged the increase of armament, which does not promote peace. Surely one may accept the axiom: "In time of peace prepare for war" without binding oneself to follow militarists in all the extravagances of detailed preparation they strive to inflict upon an already overburdened humanity. Surely one may concede the principle, and yet find ample reason for divergent views regarding the means employed in applying the principle.

When, for example, press comments call our attention to the fact that nearly one-half of the budget of \$731,236,234 recently laid before the German Reichstag is made up of appropriations for the army and navy, one may be allowed to express the opinion that such expenditures show an unreasonable dominance of the view that "preparedness for war tends to promote peace." When the English Chancellor of the Exchequer, Lloyd George, points out that Germany is thus paying one-seventh of the cost of the insane rivalry in national armament computed at the enormous world-total of \$2,250,000,000, one surely may express the wish that a saner policy might impel the rulers of that country to find more fitting use for such gigantic sums. Nor, in our own land, are those of us lacking in patriotic eagerness to be ever "prepared" who, on economic grounds, venture to criticise the growing extravagance of army and navy appropriation bills. And we believe we are patriotic in the best sense when, in the more vital aspect of morality and sound ethics, we speak, to use Archbishop Glennon's words, "in opposition to the idea of training the small boy in the use of fire-arms, because such training leads to the perpetration of crime and often to the loss of life."

Were it not well for the Archbishop's "caustic" critic to remember, that in a time when men of his profession and the burdens of the necessary evil that profession reminds us of are especial rocks of offence to the multitude of anarchistic plotters against the peace of nations, it is not tactful, to say the least, needlessly to irritate wisely conservative leaders by unjust and uncalled for deductions from the sage counsel such leaders give to their people?

The Panama Exposition in 1915

A committee of one hundred representative citizens of Louisiana, including Archbishop Blenk and Mayor Behrman, of New Orleans, were actively engaged last week in convincing Congress that New Orleans is "The Logical Point" for the International Exposition in 1915, to celebrate the completion of the Panama Canal. They have set up in Washington a miniature exposition of

Louisiana products. San Francisco is also canvassing vigorously to secure the Exposition. Omitting exaggerations and recriminations, their respective arguments are: New Orleans is within 500 miles of the United States centre of population, and 4,500 miles of Europe; is within four days of the Panama Canal and *en route* to all travelers by rail, sea and river; while San Francisco's distance is 2,500 miles, 14,500 miles and twenty days, thus making it five times costlier and longer to get there. The reduced rates will make the fare from New York and Chicago to New Orleans, \$10. Nine trunk lines enter New Orleans to San Francisco's one. Its sewerage system, levees, pavements, general sanitation, transit facilities, and a \$10,000,000 fund have conquered the conditions which prevented the success of the cotton exposition of 1884. Its annual Carnival has given it experience in handling large crowds. Its death rate is low; its fevers gone, its climate and water excellent and its cuisine the best. San Francisco claims an ideal summer climate, the average temperature from May to October being 59 degrees, and the average highest temperature 65 degrees, as against New Orleans' 80 degrees and 86 degrees. It has facilities to accommodate a "World crowd," having hotels and unoccupied houses much beyond its present needs, has had success in its local expositions, has more money and more points of interest in its neighborhood and *en route*, has a harbor in which the world's navies can maneuver and "has proved its ability to succeed." San Francisco insists that proximity to the Canal and the centre of population is not essential to the success of the Exposition. It fears that fevers may visit New Orleans which, in turn is alarmed lest earthquakes should disturb San Francisco. Both are seeking the Government's endorsement only, not appropriations. The Southern representatives are united for New Orleans, the far West for San Francisco; of the others a majority is claimed by New Orleans, and also a greater number of Legislature endorsements.

The Article of Prince Max of Saxony

The announcement that Prince Max of Saxony had expressed opinions at variance with Catholic belief, has won him worldwide attention; now that he has promptly and absolutely submitted to the decision of the Holy See, the world will cease to notice him. He is, however, eminently deserving of attention. Eldest son of the late King of Saxony and brother of the reigning King, he resigned his right to the Crown to work as a simple priest in God's service. He is not, as the cable news would have it, a Jesuit. Distinguished as a linguist, preacher and scholar, he is said to be as humble as he is erudite, avoiding notoriety and laboring wherever choice was given him among the poor. Appointed to the Chair of Sacred Liturgy in the University of Fribourg, he took special interest in the question of Eastern

reunion, so much desired by Leo XIII, and frequently visited the East to study the Greek Church and its monastic life. His recent article on the subject was contributed to *Rome and the Orient*, a review recently established by the Uniat Greek monks of the Abbey of Grottoferata, Rome, in order to promote the return to Roman unity of the Greek schismatic churches. The article outlines the history of the schism, placing the blame on the West as much as the East, suggesting that absolute submission is not required for reunion, and that certain dogmas whose definition was subsequent to the schism, such as those relating to the Procession of the Holy Ghost and papal infallibility might be waived. The Abbot of Grottoferata promptly disavowed the historical and doctrinal errors in the article and announced their refutation in the coming number of the review. A Papal letter has been sent to the Eastern Churches declaring that these errors were made in good faith, but without due consideration, that the attitude of Rome towards the Greek Church is, as it has always been, conciliatory, but that dogmas being truths can never be waived.

Prince Max's immediate response to the Holy Father's summons and his declaration that he had no intention of denying any dogma of the Faith and will withdraw unconditionally whatever the Church may find doctrinally reprehensible, will not surprise those who have followed his career. Writing from personal knowledge, Father Godric Kean says of him in the *Liverpool Catholic Times*: "His priestly life has been most exemplary; his piety deep and sincere. Sunday after Sunday in Fribourg he preaches with apostolic zeal, not himself but Christ crucified. His confessional is crowded with penitents of various nationalities. Humble and laborious, he has loved obscurity and silence." His strange proposals are thought to have sprung from his great zeal for Eastern reunion, on which his mind for some time was completely concentrated, but his cheerful submission proves they did not originate in any lapse of respect for the authority of the Church, devotion to which had inspired him to so many sacrifices and services.

Catholics in Convention

That the Catholics of the country are conscious of the good that may be accomplished through organizations and societies, and that they are anxious to exert their influence in social, educational and religious matters, even a partial list of the national conventions of 1910 will amply testify. The National Convention of the Catholic Knights of America, which held its meetings in the State Capitol building, Nashville, Tenn., May 10-14, represents an organization which since its foundation thirty-five years ago has distributed over sixteen millions of dollars among the widows and orphans of deceased members. The seventh annual convention of the Catholic Educational Association met at Detroit in the first week of July. As the sub-

ject of education is one of paramount importance, especially to Catholics, the proceedings of this association were followed with the closest scrutiny and interest by all those who have at heart the Christian education of the young. The discussions naturally turned on matters that are vital and fundamental in education, and were marked by a spirit of mutual consideration and frank criticism. One resolution appealed for greater pastoral encouragement of Catholic secondary and higher education. Later in the same month of July came the forty-seventh biennial convention of the Ancient Order of Hibernians and Ladies' Auxiliary, in Portland, Ore., at which the attendance was greater than at any previous convention of the Order.

The month of August witnessed the national convention of the Knights of Columbus in Quebec, and that of the Catholic Total Abstinence Union of America, whose deliberations were opened at the Cathedral of the Holy Cross, Boston, with a sermon by the Most Rev. William H. O'Connell, D.D., on the evils of intemperance and the need of practical personal work. Considerable interest was aroused in the first annual meeting of the National Conference of Catholic Charities, which was held at the Catholic University of America, September 25-28, Cardinal Gibbons presiding at the opening session. An important recommendation of the conference was that a special central office of the International Association for the Protection of Young Girls should be established in the most important city of every diocese in the United States. Nor should we overlook the Indian Congress at Fort Yates, which was the first congress ever held by the American Indians at which an Apostolic Delegate, Mgr. Falconio, was present.

In September the German Roman Catholic Central Union of America held its fifty-fifth annual convention in Jersey City. The convention lasted three days and its program was carried out with the success usually marking the annual congresses of this strongest of national bodies among the German Catholics of the country. More than 200 delegates were present to represent the 130,000 members of the Central Union, and 25,000 visitors attended the various sessions of the congress.

The round of national conventions of the year was completed with the meeting of the American Federation of Catholic Societies in New Orleans, November 13-16. Perhaps the chief resolution of the convention was that which declared the unalterable opposition of the delegates to all forms of Socialism.

It will be remarked that some of these conventions were rather conventions of Catholics than strictly Catholic conventions. But the spirit that dominated all of them was the same, the spirit of devotion to the Church and of loyalty to fatherland.

A rarely illuminating article from the pen of Archbishop Ireland, in which that prelate examines in detail the Young Men's Christian Association in its opportuni-

ties and methods, and deduces from an interesting study of its professions and practice the conclusion that Catholics should have nothing to do with that organization, is the specially attractive feature of the first number of the *Catholic Bulletin*, a new Catholic weekly published in St. Paul. AMERICA is glad to welcome the newcomer and cordially expresses the hope that it will find favorable reception from the public to which it makes its appeal. No doubt the earnest words of the Most Reverend Metropolitan of St. Paul in his commendation of the *Bulletin* will work effectively to this end. He says:

"The benefits, intellectual and spiritual, to be had week after week from close acquaintanceship with the pages of a Catholic journal, need not be commented upon. The press is to-day a most valuable agency in the dissemination of instruction, whatever the branch of knowledge in which the instruction is given or received. Why should not the press be put to profit, and most extensively so, in behalf of religion? The pastor of souls, who does not labor to put a Catholic journal in every household of his parish, cuts off from his Catechism-class and his pulpit a most efficient auxiliary; the Catholic who is not a reader of a Catholic journal is without zeal for the growth of Catholic life in his own mind and heart, without zeal in providing himself with arms to defend before the world his Catholic belief; the Catholic parent who does not put into the hands of his child a Catholic paper is sadly neglectful of his obligation to use every means to educate his child into the fulness of Catholic life and Catholic spirit."

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In view of unfavorable comment following the announcement that a member of the faculty of Columbia University—an associate professor in the Department of English and Comparative Literature—had taken prominent part in the founding of the Ferrer School recently opened in New York, the reported appointment of a new instructor in his place may have a special significance. At a board meeting of the Trustees of Columbia last week the associate professor was said to be "on leave of absence." Rumor has it that his "leave of absence" came as a result of his connection with those responsible for the Ferrer meeting and of his acceptance of a place as teacher in the Ferrer School. It would save Columbia much sharp criticism were the rumor true.

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The telegraph gives the following news:

"Aviation Field, San Francisco, Jan. 12.—There will be no flying to-day and it is likely there will be none tomorrow, as the ground is thoroughly soaked and rain fell until the middle of the day." A private letter from San Francisco, dated January 8, tells us that, on account of the unseasonable dryness, the Archbishop had ordered a Mass and prayers for rain. Infidels, Rationalists, Agnostics, even, perhaps, some Catholics, will say there is no connexion between these two facts. We have our own opinion of both the assertion and such as make it.

SOME FRIENDS OF MINE

V.

AN OLD-FASHIONED GENTLEMAN

One summer evening, shortly after arriving in the village, I was trying to open my box at the Post Office. As it has a lettered dial instead of a key and the combination was new, a condition confronted me. While proceeding by way of elimination my attention was arrested by a voice.

There was quite a crowd in the ante-room; a group of school-girls interrupting each other in the giggly manner characteristic of half-grown femininity, a couple of fishermen talking politics without the slightest attempt at secrecy, and some nondescripts acting as a chorus. Every little while as I whirled the exasperating dial that voice would slip into the crevices of sound as the melody leaps along in a composition loaded with counterpoint. It was distinctive, unhurried, velvety.

It is strange how much thinking one can do while the hands and a section of the brain are occupied with some other problem. I wondered what manner of man owned that voice. Perhaps an old New Yorker, unspoiled by fortune, with the speech and manners of the days before Manhattan carved the motto "Hustle" above its gates. Perhaps a Southerner taking his vacation in our cool Northern breezes. At all events he must be some one out of the common. I felt impelled to turn and identify him.

It was a face that I had often marked in church. He caught my roving eye and took the opportunity to come over and introduce himself. As he was going my way, we walked back together. I found that he had been coming here for thirty years every Summer, that he lived next door to mine, and that he was a devout Catholic. I drew the old man on to talk about himself, not only because his remarks were replete with sound sense and experience, but also because I liked the sound of his voice.

Some one has written of a European who learned the English language by a study of Shakespeare's plays. When he came to this country his vocabulary was so rich and varied, and his turns of speech so classic, that he seemed one of the Elizabethans returned from the tomb. So my new acquaintance charmed with the urbane phrases of an earlier day. He used many words that have gone out of fashion in these brisk times. Moreover he had natural eloquence and had been witness to many stirring scenes. I felt I must know him better.

Since then we have become warm friends. Sometimes we chat across the hedge or in the shade of a spreading elm, or walk down from the church together, and the fascination of his speech never wanes. I have spoken with many men of "light and leading," men who have played great parts on the world's stage and enjoyed unrivalled advantages of experiences. Even when they talked of common things their manner and personality lent distinction. But this man has something more. His speech is vocal gentility.

It is a pity that Americans have become such slaves to slang. The habit begets mental shabbiness and slovenliness in the choice of words. My neighbor does not use slang, because he does not think it. His thoughts run in courtly, old-fashioned lines, and are redolent of the era when gentlemen saluted graciously and signed themselves: "Your very obedient servant." His life has been spent among people who were careful to observe the little amenities and reticences that so make for dignity and mutual respect. But though his associations have in a measure insulated him from vulgarity, his character betokens the man who has kept his soul clean from base things.

I often see him in the church making a visit to the Blessed Sacrament. He kneels as if carved in stone. There is a calm characteristic of those accustomed to prayer, and this calm is

never more noticeable than when they are in church in spirit alone with the Lord. It took me no long time to realize that here was a man who literally lives by faith.

He has had many afflictions. One arm is almost totally useless, his eyes are failing and rheumatism has marked him for its own. He takes all these things as a matter of course, part of his portion, burdens laid upon him for his ultimate good. He has no complaint to make, for he is serving the Lord.

When he speaks of the Church, the saints, the salvation of souls, his rich voice takes on a new timbre, like a cello voicing some musical classic. The great mystery to him is, how some Catholics can miss Mass with such slight compunction. Of course it is a mystery to him. When he brings forth those deep thoughts that come to a pious man who meditates, and gives them a new beauty with the mellow music of his voice, I say to myself: "What a missionary he would have been, had the Lord called him!"

He is very busy. A dozen times a day he passes my window, stooped, slow of gait, yet radiating cheer. And at his heels trots with a dignity more than canine a white and black dog. As I watch them pass, that queer phrase from the Book of Tobias always comes to my mind: "And the dog followed him."

The Captain and he are great chums. Last Summer we held an impromptu convention on the river road. The Captain was in great fettle. He rallied my neighbor on many topics. "How long is it now, Jacob, since we first met? Must be well nigh onto thirty years?" thundered the old sea-dog with merriment, holding high revel in his eyes. Then he turned to me: "Why I wanted Jacob to go to sea with me on the finest ship that ever sailed out of this harbor, but he backed out. Own up, aren't you sorry, Jacob? You wouldn't have that rheumatism if you had gone with me." Mr. Jacob replied in his quiet, leisurely way: "Captain, I hate to appear forgetful of the honor of your company or of the privilege of sailing with you. That was surely a fine vessel and the rheumatism is sometimes unpleasant, but thinking it all over, I cannot say I am sorry, for I remember that your ship was wrecked on that voyage, and you were the only one saved."

The old-fashioned gentleman! They are going fast and when they have gone another art will be lost; that tranquillity of manner, that graciousness of mien, that disciplined yet gentle courtesy to all alike. They are like the dignified old colonial houses that are being swept away to be succeeded by flamboyant structures without atmosphere.

As I sit in my dining-room and look across the hedge at the neighboring house closed and empty, at the naked trees and the grass that is so grateful to Jacob's feet after metropolitan pavements, I feel a bit lonely for his kindly smile, his deep and mellow voice, and breathe a prayer that the rheumatism is sparing him and that he will return with the flowers.

CHAS. W. COLLINS.

A MODERN MYSTERY PLAY

Last week, under the auspices of the Daughters of the Faith, a Christmas Mystery Play called "Eager Heart" was presented at the Carnegie Lyceum in New York, ending on Saturday afternoon. It is a dramatized allegory. Christ the King is believed to revisit earth at the hallowed and gracious time of Christmas, and to pass through the cities and fields. Many long to see and entertain Him. Eager Heart prepares for His reception, but yields her habitation to a poor homeless couple with a new-born babe. Then, resisting the blandishments of Sister Fame and Sister Sense, and taking the lantern of Faith, she goes forth with the simple shepherds to search for the King, only to find Him at last in her own home in the persons of the transfigured wanderers, who prove to be Jesus, Mary and Joseph. The Three Kings,

representing three phases of the modern world, join in the search and the finding. Moral: Christ is found by the simple and earnest of heart, in the performance of homely and charitable duties.

The rhymed text in which the allegory is embodied has considerable literary merit. As presented by the company of English actors under the direction of Mr. Beerbohm Tree, it is not only graceful, reverent and religious, but highly spiritual. Though somewhat wanting in vivacity and clearness in the beginning, it deepens steadily in interest until, towards the end, it holds the spectators breathless with devout emotion. The tableaux, especially in the last scene, are exquisite. Their effect is heightened by some Manx carols and still more by a couple of Bach chorals sung by an invisible choir.

Like most modern works of art, especially non-Catholic, the little play suffers somewhat from a certain indistinctness in conveying its meaning, so different from the simple directness of Catholic art, which almost always tells its own story so that it cannot be mistaken.

But on the whole the public is to be highly congratulated on having had an opportunity to hear this very charming and religious production. The slenderness of the audience would lead one to surmise that there had not been sufficient notice given of the play.

J. H. RICHARDS, S.J.

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L'Heure Du Matin ou Méditations Sacerdotales. Par L'Abbé E. DUNAC. 2 Vols. Quatrième Edition, Revue et Considérablement Augmentée par l'Abbé J. B. GROS. Paris: Pierre Téqui.

La Loi d'Age pour La Première Communion. Par L'Abbé F. SIREUD. Same publisher.

The writer of "The Morning Hour" quotes in his Preface to these beautiful Meditations a well-known text of St. Jerome. The Faithful, says the great Doctor, gladly bring their offerings to the Tabernacle. One presents his gold, another his silver, a third his costly fabric of purple and silk, his precious gems. In his poverty Jerome has nothing else to give but a few rough, coarse skins to protect the sacred shrine against the heat of the sun and the winter rains. To the Tabernacle of Christ and to its priesthood L'Abbé Dunac offers a little book. It is the poor man's mite, he humbly says, but such as it is he offers it with his whole heart. The good Abbé need not be ashamed of his offering. Written with deep faith, with reverence and zeal, by the light of the sanctuary lamp, the book may be laid without fear on the altar which the pious writer so tenderly loved.

These sacerdotal meditations cover every phase and duty of the priestly life. Their spirit may be summed up in the words of Isaiah: "Be you clean, you that carry the vessels of the Lord," and in those of Jerome to Nepotian ("Liber Laicorum, Vita Clericorum") "The life of the priest is the people's text-book."

To the great number of our priests who read French, these two volumes will prove a storehouse of pious and ennobling thoughts. Head and heart will be satisfied. Those who are acquainted with the somewhat similar works of Cardinals Bona and Manning, of Chaignon and Frasinetti, with Millet's "Jesus Living in the Priests," so admirably translated by Bishop Byrne of Nashville, will not be altogether disappointed with the pages of l'abbé Dunac. The meditations are practical and persuasive. Not a few are written with great power and eloquence; all are full of unction. Copious but brief patristic and Scriptural texts are introduced, a "catena aurea," a golden chain of rich and solid links of thought. Some of the texts are forcefully and

feliculously applied. Admirers of Manning's "Eternal Priesthood" will be glad to recognize many of the virile sentences of that noble book done into clean-cut and elegant French.

If any fault should be noticed in a book remarkable for so much simplicity, sincerity and refinement of thought, we think that a certain diffuseness, especially in the earlier exercises, weakens the impression, and that the form at times resembles more that of an ascetical treatise than of a Book of Meditations. The supplementary meditations of the editor, l'abbé Gros, are not inferior to those of his dead friend, l'abbé Dunac.

L'abbé Sibaud, a disciple of the learned Benedictine, Dom Guéranger, published his booklet on early First Communion seventeen years ago. The work, in some ways, is a remarkable one. The purpose of the author may be stated thus: "The age of discretion," at which, according to the Fourth Council of Lateran, the obligation of the Paschal Communion begins, is identical with the age of reason, and, usually and normally, this age of reason practically coincides with the seventh year." The writer proves his thesis by the same arguments used in the decree "Quam Singulari Christus amore," issued a few months ago by Pius X. His thesis then is sound, that of the Pope himself. That the same sources and proofs should have been used by the French priest almost two decades before the promulgation of the Pontifical Decree speaks well for his faith, piety and Catholic instinct.

The book is written with an earnestness, a fire and vigor which, if they had been supported by moderation, sound sense and balanced judgment, would have given us a little masterpiece. The pious abbé is a splendid logician, an accurate and discerning critic of a point of grammar or Latin phraseology. But exaggerated statements impair the value of his work. Is it safe and sane to hold that the Roman Catechism of St. Pius V, better known as the Catechism of the Council of Trent, is an infallible document emanating from the supreme pontiff as head and doctor of the Universal Church, a promulgation *ex cathedra*, for the whole world, of points of revealed doctrine in faith and morals, to be received as such on the authority of that Catechism? L'abbé Sibaud tries to prove this ("La Loi d'Age," p. 21) with a display of dialectics. Again would not hundreds of good and holy priests, who, following a practice tolerated until now, delayed the period of the First Communion until the ninth or tenth or twelfth year, be much surprised to learn that *ipso facto* (p. 20) they were excommunicated for having done so? That they would be obliged to restore the value of the expenses incurred by parents in those more elaborate celebrations in the past, for which the first Communion of individuals was postponed for a more solemn, festive and naturally more elaborate and expensive display? (p. 52.)

The zealous author of this little book is fighting for the noblest and best of causes. He is a sturdy if not always a prudent champion. His intentions and purposes are sound and noble. In the vast arsenal at his command, he has not always chosen the surest and most effective weapons.

JOHN C. REVILLE, S.J.

At Home with God; Priedieu Papers on Spiritual Subjects. By the Rev. MATTHEW RUSSELL, S.J. New York: Longmans, Green & Co. Price, \$1.50.

One lays down Father Russell's book with something of the genial glow which comes from an amiable and interesting conversation; there is so much simple kindness—such a warmth of intimate thought and feeling in his lines. But he would be a very happy man who could converse as

Father Russell writes. These Priedieu Papers, "At Home with God," are chatty and familiar little essays on some of the greater feasts and seasons of the year, and on various spiritual topics, and phases of a devout life. Their spirituality seems meant to appeal to that great body of plain and everyday Christians who are still, so to speak, on the foothills of sanctity, and need to be shown the paths and cheered over the rough places, and made familiar, by gentle stages, with the higher and rarer airs which lie beyond. They are intended, so the author tells us in his preface, to help their readers to feel "at home with God, as children of a loving and merciful Father, who yearns to make them happy with Himself in Heaven," and one cannot characterize them better than by borrowing the concluding words of the first paper "They are 'papers,' not sermons or prayers, and hardly essays; they are meant to be spiritual reading of a kind not always quite grave enough to be read before the altar, and even in your chamber you will read them (if at all), not kneeling at your priedieu, but seated on a chair beside it."

The winning and sincere devotion of these papers will doubtless be set off and enhanced, in the eyes of most readers, by Father Russell's amiable penchant for anecdote, allusion and quotation. From what mine does he dig out those various and apt selections of so many pens and times? Does any one still maintain that we have no Catholic literature in English? Let him read Father Russell and be convinced that we have, and a varied one, alas! too little known! Nor has our author that snobbish predilection for a great name, so common nowadays among those who quote. Many of his "jewels, five words long," are from deeps unsunned by fame!

Again, it is edifying to see him practise what he has so often preached in the *Irish Monthly*, and duly note the sources of the quotations in his pages. "On Good Desires," "Thoughts on Pain," "Thoughts on Good Friday," each of these is notably good in its way. The paper on "Humility" has been warmly praised and quoted at some length, while the translation of Father Felix's conference, given in the paper on "Work," is admirable—a model of vigorous, easy and idiomatic rendering into English.

From certain terms of thought and expression, one shrewdly guesses that some of these papers were originally given as conferences. It is a happy thought to put them forth in this attractive form for the benefit of a wider, though possibly not more appreciative, circle. In fine, one is tempted to say, even at the risk of being suspected of a puff, that those who are readers of the *Irish Monthly* will like to see "At Home with God," and those who read the book will wish to read the *Monthly*—to have more of Father Russell's pleasing and elevating prose.

EDWARD F. GARESCHÉ, S.J.

The Centurion. A Romance of the Time of the Messiah. By A. B. ROUTHIER. Translated from the French by LUCILLE P. BORDEN. St. Louis: B. Herder. Price \$1.50.

The descriptive sub-title of this admirable book is somewhat misleading and, from the point of view of circulation, not well chosen. The word "Romance" will frighten away many serious readers who would find the book exceedingly instructive and stimulating, whilst it will lead to disappointment on the part of those whose primary expectation is to find an absorbing story. It is true, a thread of fiction runs through the narrative; but it is very tenuous and sometimes altogether invisible.

"The Centurion" is, properly speaking, an historical study of an original and engrossing kind. The Roman characters,

who are introduced to furnish forth the materials of romance, are skillfully made to serve the purpose of showing us the Divine Master from the world's point of view. It is a different point of view from that of the Gospel; but it is well to be acquainted with it for the sake of others and, perhaps, ourselves also. This device permits the author to meet and answer in a casual manner many modern difficulties; for the world, like the Church, never changes, at least in its broad and essential characteristics. The world, as represented by the pagans and the majority of the Jewish priests and rulers, has maintained through constantly changing representatives a fairly consistent attitude towards Christ up to the present day. This seems to us to be the most valuable, as it is a most philosophical, reflection left in the reader's mind after he has read this book. It is a well-written and well-informed sketch of the times in which Christ chose to appear among men, and it endeavors to explain, not without success, the various steps that led the Jewish nation to perpetrate the greatest crime in history. There is a curious slip on page 313. When we say that the narrative reads like an original work we think no higher praise can be given the translation.

J. J. D.

A Brief History of the Catholic Church in the United States. Compiled for use in Catholic Schools by the Sisters of Notre Dame, New York: Schwartz, Kirwin & Fauss. Price 36 cents.

In an admirable paper on the "Sources of History" read during last year's Catholic Educational Congress by Rev. Joseph Woods, S.J., before the History Section of that body, it was said: "All that I would ask of you is the knowledge that such sources exist, that they are frequently quoted and referred to, and that when any doubt arises in your mind about quotations or references, or when writers assert anything that arouses your suspicion, shocks your sense of justice or your faith, you have recourse to the sources yourselves, to consult and verify, verify and consult; or that you apply to some one capable of helping you in your difficulty." The little volume mentioned above is an attempt in a small way to assist teachers in elementary classes to follow this counsel in reference to the history of the Catholic Church in our own country. The compilers have endeavored to bring the contents of standard histories of the Church in the United States within the limits of a text-book. The complaint is often heard that our children find little opportunity in the use of historical text-books provided for them, to come into possession of the facts that will make them appreciate the splendid work done by those of our own Faith who have labored in the building up of our country's greatness. The brief history compiled by the Sisters of Notre Dame in the hands of a competent teacher will do much to remedy this defect. One or two errors noted in the story of the missions of New York should be amended. Father Jogues escaped to New Amsterdam after thirteen, not after fifteen, months' imprisonment among the Mohawks (page 8). John Lande, named as a missionary in the New York district, was not a Jesuit priest, but a "donné" (page 9); and Father John de Brébeuf, S.J., whose name occurs in the same list (page 9), died in Ontario, Canada, and not in New York.

* * *

Mr. Augustus Moore died lately, and the London *Times* said of him that he came "of an old Irish and Roman Catholic family." His brother, George Moore, the novelist, who

has abandoned the Catholic Church, took umbrage at this, and wrote to the *Times* that the Catholicity of his family was recent, having begun with his great-grandfather, converted in Portugal. He suggested, without any other reason than that his great-grandfather was a merchant and found the embracing of the Faith advantageous in his business, that the motives of this conversion were commercial, rather than theological, and went on to say that his grandfather was probably a freethinker. As to his father, Mr. George Moore pretended to know nothing beyond the fact that he went to Mass, and therefore might be supposed to be a Catholic. It seems very strange that Mr. George Moore should be able to speak with more confidence concerning his grandfather's and great-grandfather's religion than concerning his own father's. It is stranger that the father, whose religion was so inoperative as to be almost unknown to his son, should have educated that son at Oscott. Mr. George Moore renounced his faith because he holds it to be incompatible with literature. This is his private opinion, depending on his definition of literature. If this be adequately represented by his own work, he is right. But "vixere fortes ante Agamemnona," and there have been Catholic men of letters whose fame has survived Mr. George Moore's dictum and will last long after his offensive work is forgotten.

Mr. Moore added in his letter a hope that the next generation of his family will be Protestant, and said that to what money he has to leave shall be attached the condition that his heir "shall carry on the Protestant traditions of the family." Mr. Moore's Protestantism seems to consist in the writing of unwholesome books. If this be the tradition he hopes to perpetuate, we may be allowed to hope either that his money may perish with him or that his heir may have the grace to reject it.

For the rest, one who sees Mr. Moore blackening the Catholic reputation, not only of his great-grandfather and grandfather, but also of the father who brought him up in the Catholic Faith, may not be far wrong in thinking that his conscience sometimes afflicts him for his apostasy.

The (London) *Catholic Times* has an appreciative notice of the life of Mother Hardey, recently published by the America Press, of which it says:

"An edifying and intensely interesting life, which covers the greater part of the nineteenth century, commencing in the slave-owning South, passing through the American Civil War, and the 'know-nothing' riots; by reason of the close connection of the religious with the Mother House in Paris, feeling also the stress of the Franco-Prussian conflict, and, we may add, enduring the shock of the present French persecution, since, with the expulsion of the religious, the remains of Mother Hardey have been brought back to her native land. Like St. Theresa, Mother Hardey, with her winning personality and sound common-sense, always managed to get her own way with men of the world or the Church! In her men of business admired a master mind, a genius for administration and organization, the pupils of the Sacred Heart a most lovable Superior, and her Sisters an exemplary religious. The biography, which is largely made up of correspondence, introduces us to the Ven. Mother Barat and to several eminent prelates of the United States. Of the many letters reproduced, by no means the least interesting is one from 'Liza, an emancipated slave, addressed to the Superioress of the convent in which she served and imploring her to hasten home: 'I've begged the Sacred Heart and St. Joseph to hold their arms over you,' she wrote, 'but they're tired now, and can't do it no more, so take my 'vice and come home, you've been away long enough.'"

BOOKS RECEIVED

- The Golden Web. By Anthony Partridge. Illustrations by William Kirkpatrick. Boston: Little, Brown & Co. Net \$1.50.
- The Gift of the Grass. Being the Autobiography of a Famous Racing Horse. By John Trotwood Moore. Illustrated by G. Patrick Nelson. Boston: Little, Brown & Co. Net \$1.50.
- The Second Chance. By Nellie L. McClung. New York: Doubleday, Page & Co. \$1.32 postpaid.
- Christian Mysteries; or, Discourses for all the Great Feasts of the Year, Except those of the Blessed Virgin. By the Right Rev. Jeremias Bonomelli, D.D. Translated by the Right Rev. Thomas Sebastian Byrne, D.D. Four volumes. Net \$5.00.
- Non-Catholic Denominations. By the Rev. Robert Hugh Benson, M.A. New York: Longmans, Green & Co. Net \$1.20.
- History of the Catholic Church in India. Vol. I. (52-1652 A.D.) By the Rev. M. d'Sá. Bombay: B. N. Furtado & Sons.

Verse:

- The Maid of Orleans. A Drama. By the Rev. Robert Hugh Benson. New York: Longmans, Green & Co. Net 20 cents.

German Publications:

- Geschichte der Verehrung Marias, im 16. und 17. Jahrhundert. Ein Beitrag zur Religionswissenschaft und Kunstgeschichte. Von Stephan Beissel, S.J. St. Louis: B. Herder. Net \$4.15.
- Auf Höhenpfaden. Aszetische Gedanken für die Moderne Welt. Von Joseph Köhn. New York: Benziger Brothers. Net \$1.10.
- Wunder der Pflanzenwelt. Oder Offenbarung Gottes im Pflanzenleben. Eine religionswissenschaftliche Naturbetrachtung. Von P. J. B. Baumer, C.S.S.R. New York: Frederick Pustet. Net 70 cents.
- Homiletische Gedanken und Ratschläge. Von Dr. Paul Wilhelm von Keppler, Bishop of Rottenburg. St. Louis: B. Herder. Net 50 cents.

Latin Publications:

- De Ineffabili Bonitate Sacratissimi Cordis Jesu. Contemplationes et Orationes Quotidianae in Menses Duodecim Distributae. Adiectis Orationibus Marianis. Collegit Ediditque Fr. I. C. Cardinal Vives. New York: Frederick Pustet & Co. Net \$1.
- Analecta Bollandiana. Tomus XXIX. Carolus de Smedt, Franciscus Van Ortoy, Hippolytus Dehayne, Albertus Poncelet, Paulus Peeters Et Carolus Van de Vorst. Presbyteri Societatis Jesu. Paris: Librairie Alphonse Picard et Fils. 82 Rue Bonaparte.

Spanish Publications:

- Boletín Mensual del Observatorio del Ebro. Febrero de 1910. Vol. I, No. 2. Tortosa, Spain: Observatorio del Ebro.

EDUCATION

The California representative among the Rhodes scholarship prize winners announced this year is a student of St. Ignatius College, San Francisco. Just before the close of the holidays it was made known by President Wheeler of the University of California, chairman of the committee of award for that state, that Vincent K. Butler, Jr., a member of the Junior class of the Jesuit college, had won the coveted academic distinction. Mr. Butler is a San Franciscan, nineteen years old, who matriculated in St. Ignatius three years ago, after graduating from the Mission high school of his native city. He was one of twelve candidates for the scholarship who took the qualifying examinations last September. He was pitted against a number of brilliant students from the state university and was the only student from a Catholic college to take the test. Mr. Butler's success brings him another distinction. He is the first, since the inauguration of the Rhodes Scholarships, to wrest the distinction of

representing California at Oxford from students matriculated at the state universities.

Among the papers, telegrams and points of advice found in the habitat of Francisco Ferrer at the time of his imprisonment, and later used to show how completely he was concerned in the Barcelona rebellion and rioting of two years ago, there is a fine little circular setting forth a program which does not make nice reading even in this land of extravagant freedom of speech. It urges: "Abolition of all existing laws; expulsion or extermination of religious communities; dissolution of the civil authorities, army and navy; demolition of the churches; confiscation of the Bank of Spain and of the property of such persons, civil or military, who have held office in Spain or its colonies; immediate imprisonment of each of them until they prove innocence or are executed; confiscation of railroads and all banks of credit; absolute prevention of escape from Spain of all persons who have held public office, even without their property." Another circular called business men, officials and clergy thieves and pariahs, and called upon the workingmen to take positive action, concluding with the formula: "Annexed hereto is a recipe for manufacturing dynamite (*plancastita*)."

* * *

Referring to leaders of the Haymarket mob in Chicago in that eventful spring of 1886, the Supreme Court of the State of Illinois had this to say in rejecting an appeal brought before it against the decision of a lower court, which had condemned to death the men who by their written and spoken appeals to pillage and murder nerved the unknown hand that hurled the Haymarket bomb: "If several persons conspire to do an unlawful act, and death happens in the prosecution of the common object, all are alike guilty of the homicide. The act of one of them, done in furtherance of the original design, is, in consideration of law, the act of all, and he who advises or encourages another to do an unlawful act is responsible for all the natural and probable consequences that may arise from its perpetration."

* * *

Some of the New York evening papers of January 5 and some of the morning papers of January 6 published accounts of a mass-meeting held in this city in which the projected opening of a Ferrer school in the metropolis was celebrated. The school proposes to have day, night and Sunday classes, and to spread the educational ideas of Ferrer in order to bring his scheme of social development to the front in New York. What a pity the New York *Sun*, usually a vigorous fighter of shams and dangerous fallacies, could not have found it convenient to parallel its report of the meeting with a

reproduction of the paragraphs quoted above. The inherent malice of Ferrer's own words and the brave and just pronouncement of the eminent leaders of the Illinois judiciary would have been an excellent comment and would have added strength to the editorial protest of its evening edition against the school.

* * *

We Americans are an easy-going people and we are rarely mindful as we should be of the serious lessons experience has brought home to us. But surely the memory of the blinding flash, which lighted up the scene of the May day tragedy in Chicago nearly a quarter of a century ago, should be lesson enough to us of the folly of applauding or of tolerating among us a so-called educational system whose principles of necessity lead to lawlessness, arson and murder as fit agents of its practical efficiency. One is amazed to find literary "high-brows" of such distinction as comes to a Professor of Literature in Columbia University or to an associate editor of *Current Literature* in the company of Emma Goldman and Alexander Berkman at the meeting here referred to. Perhaps a lesson similar to that of Barcelona may yet come to warn our heedlessness of the folly of too great freedom of speech and of thought.

SOCIOLOGY

A fact we are never weary of insisting on is the efficiency of our Catholic organization for charitable work. The test of this efficiency is very simple, the comparison of results with the means at our disposal. We have shown in the case of the St. Vincent de Paul Society, and of such work as Father McGrath's Catholic Seamen's Mission, how every dollar of the funds contributed finds its way to benefit the objects of the charity, and now we are able to point out that the same is true on the Pacific Coast.

The Francesca Relief Society of San Francisco was founded more than thirty years ago. It was then an association of charitable ladies, who met once a week to make clothes for the poor, and such it remains to-day. Its annual income is so small that modesty forbids us to mention it. Yet during all these years it has, week by week, done its work relieving those in want. The weekly meeting is for real work and takes up the whole morning. Skillful cutters prepare materials and busy hands complete the garments. The great distribution is at Christmas time. At first only girls were provided for; but later boys were included in the object of the Society's charity. Before the earthquake the Society had its rooms, supplies and implements in the basement of St. Ignatius' Church. The great fire swept all these

away. But it did not destroy the work. The President's house escaped destruction, and there, while the ashes of the burned city were still hot, the ladies, many of whom had lost everything, reassembled to carry on their work. Machines, material, everything had to be provided afresh. Yet the following Christmas time saw the Society clothing two hundred and fifty poor children, just as if no calamity had befallen; and when a temporary St. Ignatius Church was built the Francesca Society resumed relations with it.

We have just received an account of the last Christmas distribution. One hundred and fifty girls were dressed from head to foot in really serviceable hats and frocks, warm underclothing and good stout shoes. An equal number of boys were clothed similarly. All received pretty toys from the Christmas tree and were sent home happy.

Here is another example of our Catholic charities, one out of thousands scattered through the country. We have no great Trust Funds to help us. Yet we can not but think that did people know the good work we do and how scrupulously such money would be administered, such would not be lacking. Sometimes it is asked how our Catholics manage to persevere, year after year, in works apparently so small. After all, we do not lessen materially the mass of poverty and suffering. It may be said that the more pretentious organizations outside the Church must confess the same, as their reports show very clearly. The answer is that Christ's work in this world is, first of all, for individual souls, and through these it extends itself to society at large. When St. Martin gave half his cloak to the beggar, he had no thought but of the poor man he was covering, who, by receiving charity, would be brought nearer to God, and of himself, who, by giving charity, would draw close to Christ. The work was preeminently small; but it lives to-day, and will live forever, not only in the person of the saint in heaven, but also in all the inestimable good that has come to mankind from the life work of the great Bishop of Tours, of which, as the Church tells us, that little act of charity was the seed. And so Catholics in their charity work primarily not for society, but for Christ in the individual benefited and for Christ in themselves, and also in the strengthening of Christian society at large.

As for the works that look to social improvement alone, even the greatest are utterly inadequate to cope with social ills, and when their promoters realize this, the works begun with so much éclat will go the way of every merely

human institution which has its foundation not on the Rock, but on the sand. It is supernatural charity only that "never faileth."

ECONOMICS

"Scadder is a mighty smart man, and has drawn a lot of British capital this way, as sure as sun-up," was the opinion expressed to Mr. Hannibal Chollop by a victim of that same Scadder and his Eden Land Corporation, when both were gloating over the misery of Martin Chuzzlewit in the poisonous swamp which was the sepulchre of all his hopes. Scadder and the Land Corporation may have existed seventy years ago. But the United States of to-day is not the United States of seventy years ago. The Scadders have vanished with the Chollops, and there is no need of devising plans to draw hither British capital, of which many thousand pounds are ever ready for investment in our American markets.

The foreign investments of English capital made during the course of last year amounted to 375 million dollars. Of this, a large part was invested in the United States, which, according to an excellent authority, has actually 3,500 million dollars of British money, 3,000 millions in railways and 500 millions in real estate and various industries. There is a growing tendency in England, due to the unsettled state of the country and to hostile legislation, to sell out property there and invest the proceeds abroad. Not a few of the great landowners are buying land in Canada. Thus, the Duke of Sutherland is not only buying western lands, but is also colonizing them. A large building destroyed by fire in Winnipeg the other day was the property of Mr. Balfour. Breweries in the United States are favorite investments, though, it must be said, they have not always responded to the hopes of the investors. Still they promise better than English breweries under present legislation; though whether this be a subject of congratulation to the country is not quite clear. The brewery is the foundation of many thorny problems.

It is said that the prosperity of the country may be measured by the importation of luxuries. These are such articles as diamonds, laces, art works, wines, etc., and it is held that last year was reasonably prosperous because the importation of these articles was large. Thus in 1908 the value of precious stones imported was 163½ million dollars, while in 1910 it was 48 millions, 6 millions more than in the great year of 1907. Cotton laces imported

amounted to 33¾ millions in 1908, and to 36¾ millions in 1910. The total value of imported luxuries during 1910 came to about 250 million dollars.

There is a certain amount of truth in the principle thus laid down, but there are also possibilities of grave error. Hence it can not be accepted as a universal truth. It is true in the case of those countries in which the classes have fairly common interests; and, notwithstanding the differences coming up from time to time between employers and workers, we must be thankful that such is the condition of the United States. The wealthy derive their wealth usually from industries. When these are flourishing they are prosperous; when these languish they are the reverse. But flourishing industries mean large employment of labor, and the earning of good and constant wages; for the systematic grinding of the worker by the employer has become almost impossible in the strict sense of the term. But given the case in which one class tyrannizes over the other, and the principle fails. Where could one have found a greater consumption of luxuries in the eighteenth century than in France? Yet one would not have dared to call the nation prosperous. And after the first days of the Revolution the consumption was again large, but it was not the nobles, but men of another class, who enjoyed them; and again the country was not prosperous. It seems immaterial what class takes the upper hand. Such a condition will mean the consumption of luxuries, but it will not mean prosperity. Here we have another proof of the wisdom of laboring for peace and concord among the classes.

ECCLESIASTICAL ITEMS

Memorial services were conducted by the city of Philadelphia at the Grand Opera House, Jan. 8th, in honor of the firemen who lost their lives in the disastrous fire on Dec. 21 and 22, 1910. His Grace, Archbishop Ryan, was present and opened the exercises with the following prayer, eminently appropriate and worthy of the big heart of Philadelphia's great Archbishop:

"Oh, eternal and most loving God and Father, we are met on this occasion to mourn the deaths of fourteen defenders who risked and sacrificed their lives in their duty, and we are tempted, not in a spirit of faultfinding, but in the humble spirit of Job and of Daniel, to ask, 'Why is this?' 'Why should brave and true men be called to suffer and die when others unworthy of the name of men yet remain?' But, Lord, we know Thy answer, 'Thy thoughts are not My thoughts, and thy ways are not My ways. I have an eternity in which to reveal, while man soon perisheth. The orbit of man is small, but the

orbit of God is infinite, and all things conspire together for good to those who love God.

"So, O Lord, Thou showest Thy attribute in that brave young priest who dared all dangers to administer to those in peril, and in others who also so bravely fought. In all these things we believe that God's will is made manifest, and the more firmly a man believes the more brave he is in time of danger. The suicide, who believes that he ends all with his death, is not brave like the man who dying braves eternity. And these brave fellows, these noble men, who went out from their families for the last time on that day, what should we feel in gratitude to them? Greater love hath no man than this, that he offers his life for his fellow man. Therefore our hearts are full of gratitude that these men fell so nobly.

"O Lord, look down upon their families, upon their broken, bleeding hearts; console them, give them fortitude to bear the trials Thou hast sent, and uphold them with Thy divine pity shown by Thy dying love."

Here the Archbishop recited the Lord's Prayer, paraphrasing it, however, as he has done on other occasions, with eloquent interpolations of each of its petitions, and adding a touching reference to the five wounds of Our Saviour.

His Grace closed with the touching prayer so familiar to Catholic ears and so consoling to Catholic hearts burdened with grief: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them."

Under date of December 16, 1910, the following decree has been issued by the Congregation of the Holy Office in regard to the medal that can be worn as a substitute for the customary cloth scapulars:

"Since it is well known that the holy scapulars, as they are called, do much to foster devotion in the faithful and excite them to resolutions for a more holy life in order that the pious usage calculated to make them better known may grow from day to day, our Most Holy Lord Pius X by divine Providence, Pontifex Maximus, although earnestly desiring that the faithful would continue to carry them as has hitherto been their custom, nevertheless, complying with the petitions presented to him by a large number of persons, graciously deigned to decree, after taking a vote of the Most Eminent Fathers the Cardinals of the Inquisition in an audience granted to the Rev. Assessor of this Supreme Congregation on Dec. 16th of the present year that:

"It is licit for all the faithful who have been enrolled by the regular ceremonial, as is said, or shall afterwards be enrolled in one or several of the scapulars of the

genuine kind approved by the Holy See, to henceforth wear on their persons, instead of one or more scapulars of cloth, a single metal medal, either at the neck or otherwise with, nevertheless, due decorum, by which, observing the laws proper to each, they may gain and participate in all the spiritual favors (the Saturday privilege, as it is called, of the Blessed Virgin Mary of Mount Carmel not excepted) and all the indulgences attached to each.

"That one side of this medal must bear the representation of Our Lord Jesus Christ, showing His Most Sacred Heart, and the reverse one of the Blessed Virgin Mary.

"That the medal must be blessed by as many benedictions as number the scapulars to be imposed, according to the number desired by the applicant.

"Finally, each benediction can be imparted by making a single sign of the cross, either at the enrolling itself, immediately after the regular imposition of the scapular, or even later on, at the convenience of the applicant. It does not matter whether the order of different enrollments be observed or not, nor whether the time that intervenes between them is more or less. They can be imparted by any priest, and even by one distinct from him who enrolled the applicant, provided he has faculties, either ordinary or delegated, to bless the respective scapulars; however, the limits, clauses and conditions of the first faculties are not to be changed.

"All things whatsoever to the contrary notwithstanding, even those worthy of special mention."

Right Rev. Mgr. Joseph Schrembs, V.G., rector of St. Mary's Church, Grand Rapids, Mich., has been appointed by the Holy See Auxiliary Bishop of the Diocese of Grand Rapids. Mgr. Schrembs was born in Ratisbon, Bavaria, March 12, 1866, and came here when eleven years old. His theological course was made at the Grand Seminary, Montreal, and he was ordained on June 29, 1889. He has been pastor at St. Mary's since October, 1900. In 1903 he was appointed vicar general, and in February, 1906, promoted to the dignity of a domestic prelate. In announcing his appointment, the *Grand Rapids Press* said: "Mgr. Schrembs is a big man, big in intellect, in human sympathy, in passion for the right and hatred for the wrong. An aggressive and powerful spiritual leader, he is also a patriotic and high-minded citizen, public spirited, broad in his viewpoint and earnest in his desire to serve the community."

The Rev. Edward D. Kelly will be consecrated titular Bishop of Cestre and auxiliary Bishop of Detroit at Ann Arbor on

January 26, His Eminence Cardinal Gibbons officiating. Archbishop Ireland will preach the sermon.

The centennial of the establishment of the devotion to Our Lady of Prompt Succor in New Orleans was celebrated, January 8, by Solemn High Mass, following a Novena which was continuously attended during the eight preceding days. An historic statue, which occasioned the devotion, was brought by the Ursuline Sisters from France, December 30, 1810, but since 1815 the anniversary was changed to January 8, at the request of General Jackson, who, immediately after the battle of New Orleans, sent a message to the Ursulines and to Bishop Dubourg, attributing his victory chiefly to "the supernatural help" obtained by their prayers. Bishop Dubourg had offered Mass that morning in the Ursuline Chapel for the success of the American forces, and the Sisters kept praying to Our Lady of Prompt Succor while the soldiers were fighting. General Jackson's message and an autograph letter of thanks from President Jefferson are treasured in their archives. Archbishop Blenk pontificated at the Centennial Mass, assisted by Mgr. Laval, Fathers Mattern, S.J., and Vautier, C.M. Bishop Meerschaert, in preaching the sermon, recited cases of authenticated cures performed at the Shrine, and attributed much of the marvelous growth of Catholic spirit in New Orleans to the zeal and character of the Ursulines and the devotion they had established in the people's hearts.

SCIENCE

Radiology has adopted a new term to classify a new meter for measuring radium emanation, known as the Emanometer. With this machine the emanation given off by a solution may be easily determined. The liquid to be examined is placed in a vessel and allowed to accumulate its equivalent amount of emanation. It is then passed at a known speed through a cylindrical condenser whose central electrode is connected with an electrometer. The electrometer is previously charged, and the total fall of potential caused by the passage of the emanation indicates the amount of emanation.

Evaporation has heretofore been the commercial method of extracting pure salt from rock salt. This cleansing required one ton of coal per ton and a half yield of salt. A more economical process is now used, which makes it possible to manufacture fifteen tons of salt with one ton of fuel. The mine salt is

placed in a furnace, where it is readily converted into a molten mass. Thence it is run into a container, through which a current of compressed air is forced. All impurities are thus blown off or precipitated. The molten salt is then molded off and allowed to solidify.

The constantly increasing demand for rubber and the exorbitant prices now placed on this product have led to extensive experiments in regard to the extraction of rubber from the juice of the banana plant. Thus far it has been established that there is a yield of a thick and pliable rubber, which, when compounded with other rubber, has a distinct value in that it increases both the weight and the elasticity of the rubber with which it is compounded.

A recent Italian invention offers a unique and at the same time effectual protection to gunners against possible injury to the sense of hearing consequent to the detonation of large guns. The muffler consists of a solid mass of glass of such dimensions as to fit snugly the external meatus, into which it is inserted. A perforation traverses it horizontally, the inner end of which fairly reaches the tympanum. The outer end of this passage does not quite extend to the external surface of the glass, but joins with a second bore running in the vertical and communicating above and below with the atmosphere. With every violent concussion an aspiration is caused in the horizontal passage, with a subsequent rarefaction of the small body of air cushioned between the ear-drum and the glass protector. This attenuation of the air greatly reduces the aerial vibration. The sensitiveness of the ear for lesser sounds is not diminished, as the atmospheric compressions produced are not effectual in causing rarefaction. This invention is a neat application of the well-known principle of Sprengel's aspirator.

Heretofore, geologists have held meteorological agents responsible for the crumbling of building stone. At a recent conference held at York, England, Dr. T. Anderson, an expert geologist, declared this notion obsolete, and advanced the theory that a kind of rot is produced in the stone by low organisms like the mould and fungi which rot wood and other vegetable materials. Two years of experimentation, he stated, had led him to the belief that the stones can be made to resist this decay by treating them with various germicides, such as copper sulphate, bichloride of mercury and creosote. F. TONDORF, S.J.

PERSONAL

The Fine Arts Commission has accepted the sketch model submitted by John Boyle, of New York, for the statue of Commodore John Barry to be erected by Congress in Washington.

The Holy Father has appointed the Very Rev. Dr. Francis C. Kelley, of Chicago, to be President of the Catholic Church Extension Society in the United States, and the Very Rev. Dr. Burke, of Toronto, to be President of the branch organization in Canada. According to the terms of the letter addressed by His Holiness last summer to the Society in the United States and Canada, the President in each case is to be selected by the Holy See from a list of three names; he is to hold office for five years; and he is not eligible for re-election. With the zealous and energetic men now at the head, and the blessing and encouragement of the Holy Father, the Church Extension Society may look forward to reaping with God's grace a great harvest of souls.

The Right Rev. Francis Aidan Gasquet, the Abbot President of the English Benedictines, had a long private audience with the Pope, January 4. As is known, Abbot Gasquet is head of the commission appointed to revise the text of the Vulgate, and he was received by His Holiness in order that he might report progress on the work entrusted to him. The distinguished Benedictine made known his intention to visit the United States during the coming summer, when he will deliver here a series of lectures on the work being done by the Commission of which he is the head.

Mother M. Bonaventure, Superior of St. John's Orphan Asylum, Philadelphia, has been elected Superior-General of the Sisters of St. Joseph, whose mother-house is at Mount St. Joseph's Convent, Chestnut Hill. The election thus provides a successor for the late Mother Mary Clement.

The Most Rev. Robert Seton, Titular Archbishop of Heliopolis, arrived in Madras on Nov. 19 from Ceylon, and during his brief stay was the guest of Archbishop Colgan. He set out from Rome in October to attend the Eucharistic Congress at Goa, which has been postponed owing to the Revolution in Portugal. After a visit to Calcutta, Archbishop Seton expected to return to Rome in January.

Former students of Dr. Charles G. Herbermann and many personal friends tendered the Professor a dinner at the Hotel Astor on Jan. 12, to commemorate

his long service in the College of the City of New York and fifty years of continuous teaching. The dinner was made the occasion for the presentation of an oil portrait of the Professor. The painting was the gift of one-time students and colleagues of Dr. Herbermann, a large number of whom were present at the dinner. Among the invited guests also present were Monsignor Brann, the Rev. John J. Wynne, S.J., Rabbi Samuel Schulman and Mr. Stephen Farrelly.

Governor-elect Wilson of New Jersey has appointed Mr. Joseph P. Tumulty, of Jersey City, as his private secretary. Mr. Tumulty was graduated from St. Peter's College, Jersey City, in 1898. Dr. Wilson, in making the appointment, said:

"I regard the office of secretary to the Governor as one of the most important in the administration of the State, requiring unusual knowledge of affairs, great tact and ability, high character and a quick understanding of the demands and needs of the public. It is, therefore, with peculiar pleasure that I announce that Mr. Joseph P. Tumulty has consented, at my earnest request, to undertake the duties of the position. I feel sure that he will give distinction to the office because of his universally recognized qualifications for faithful and disinterested public service."

LETTER TO THE EDITOR

To the Editor of AMERICA:

Rev. Henry H. Wyman was elected to succeed himself as chaplain of the California State Senate. He is the first priest ever to have held the position, and the first minister of any religion ever to have held it for a second term. Senator Wolfe, of San Francisco, in seconding Father Wyman's nomination, said: "Every one here at the last session learned not only to respect Father Wyman, but to love him for his modesty and goodness." To your correspondent he added that Father Wyman commended himself to the senators because his prayer is short and sincere, and never attempts to usurp the prerogatives of a senator and influence the legislation under consideration for the day. When Father Wyman prays a reverent hush pervades the senate room, in contrast to the rather irreverent reading of newspapers so often seen on such occasions. For these reasons, said Senator Wolfe, he was sought and prevailed upon to take the position for another term. The prayer which is used is the prayer for authorities composed by Archbishop Carroll in 1800.

Father Wyman has lived in San Francisco for sixteen years. For eleven years of that time he has been the superior of the Paulists at St. Mary's Church.